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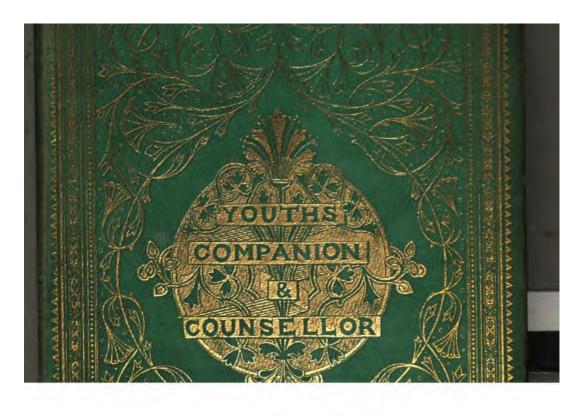
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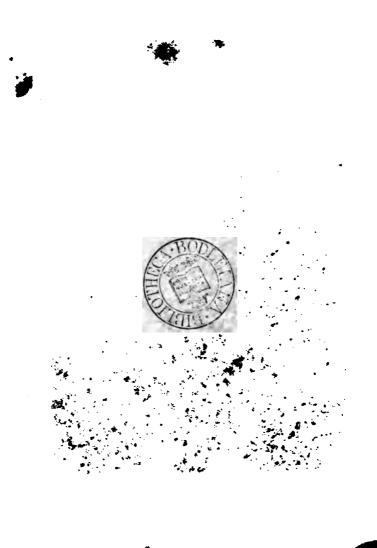
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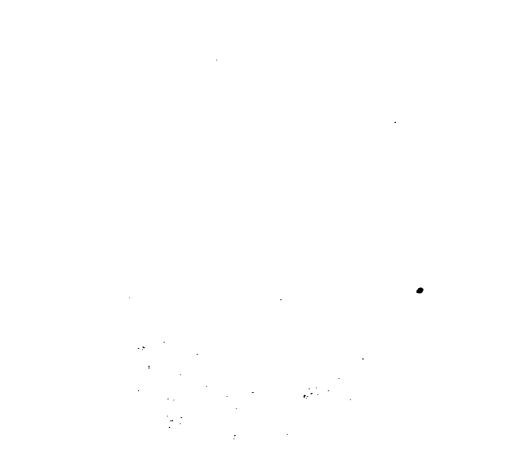
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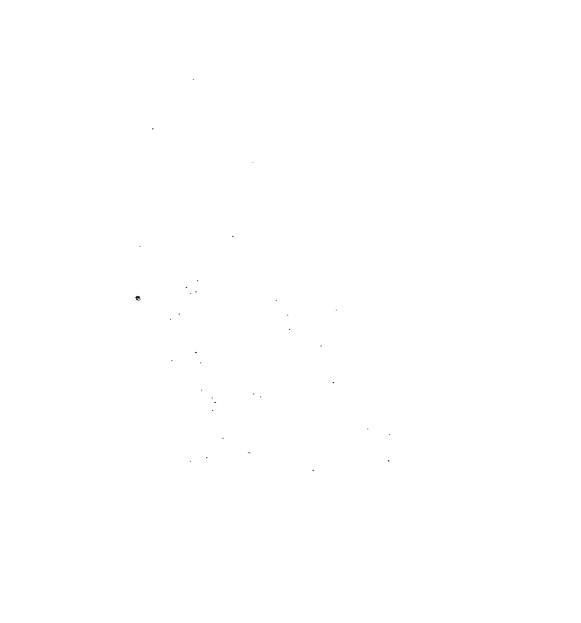






Benj. Tranklin





PAOULE, COMPUNION



Edited by William Chambers

Author of 'Things as they are in America,' Joint-Editor of Chambers's Journal &c.





W AND R CHAMBERS 47 PATERNOSTER ROW AND HIGH STREET, EDINBURGH



THE COMPANION



Edited by William Chambers

Anthor of 'Things as they are in America.' Joint Editor of Chambers's Journal. &c.





W AND R CHAMBERS 47 PATERNOSTER ROW AND HIGH STREET EDINBURGH

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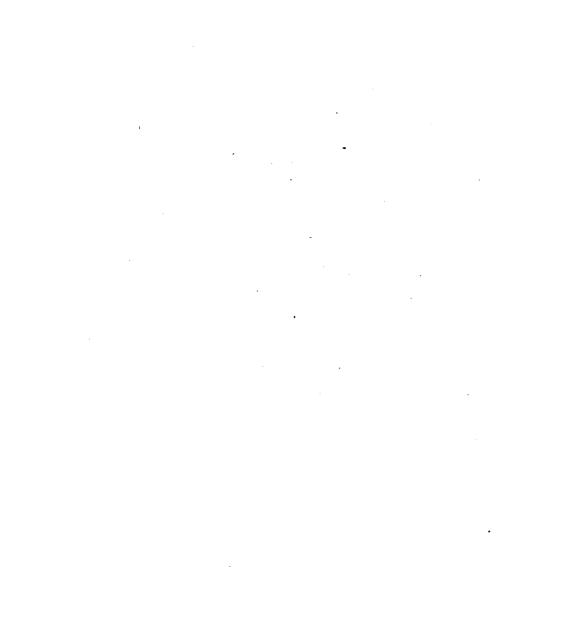
N my early years, there was a volume pretty well known on the book-stalls-the Young Man's Best Companion, a work containing some elementary instruction in Grammar, Arithmetic, Geography, and other subjects, and which has long been superseded by books of a more comprehensive and popular character. The recollection of this obsolete classic, which lads of an aspiring turn used to secure with their first spare shilling, suggested to me the idea of composing a Youth's Companion, which should, if possible, combine familiar instruction with friendly counsels on a variety of topics not ordinarily embraced in educational treatises; the object more especially in view being to strengthen good resolves in the

Whether I have succeeded in this humble design, I do not presume to say. It is proper, at least, to mention that I have not relied entirely on my own experience, but as occasion required, have presented such 'wise and pithy words of others' as seemed to harmonise with the general purposes of the work. instances, also, matter has been incorporated from my brother's, and my own less effective, addresses to the young in the early volumes of the Periodical with which our names are jointly associated.

young, and by cheering onward those in adverse circumstances, to inspire hopes which can only be realised by means of earnest study

W. C.

GLENORMISTON, October 1857.



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THE

YOUTH'S COMPANION.

A WORD PRELIMINARY.

HE period of youth is usually pictured by poets as one of thoughtless glee. Cares are said to come only with manhood. The young are no doubt for the most part exempted from serious anxieties, but life even at an early period is by no means free

from troubles, in which may be included the consciousness that we are subject to the performance of certain duties that are not always agreeable. Without in any way depressing the proper buoyancy of early years, but, as will be seen, rather recommending the exercise of a joyous spirit, happy in the sports and recreations suitable to the period of life, I desire in a friendly manner to call attention to those obligations which more or less are the concern of every human being; also to offer such hints for youthful guidance and instruction as may help to remove difficulties, and open up, so far as circumstances will allow, a course of usefulness, and its attendant satisfaction.

Directly addressing the young, as a parent might be supposed

to do within the family circle, I would say that among the earliest things with which you require to be made acquainted. are these important truths-That the present life, with all its allurements, is but a period of trial and preparation for something better: That on each of us is laid a heavy responsibility, which cannot be shifted to another: And that according as we act our part amidst the distractions and temptations of the world, so shall we be here and hereafter happy or miserable. From the outset in our career, as you will readily learn, we are beset by two opposite and rival tendencies—one towards evil. and producing undue self-esteem, bad temper, disregard of the rights of others, cunning, meanness, dishonesty, malice, falsehood, intemperance, and other contemptible vices; the other towards good, and, under God's blessing, productive of purity of thought, uprightness, truth, respect for the feelings and rights of our fellow-creatures, and, in all likelihood, mental tranquillity and comfort till the end of our days.

Life may be described as a constant war between these rival tendencies, and young as you are, you must make your choice of the part you desire to take. To commence, you are called on to be obedient to parents, guardians, teachers: tractable in learning what well-disposed persons, more experienced than yourself, place before you; resolute in overcoming petty obstacles; and prompt to deny yourself indulgences inappropriate to your position, if not absolutely sinful. I should recommend you to do all this, for the reward is great-even if it amounted to no more than the approval of your own conscience. You will understand, however, that a course of this kind cannot be followed without resisting every evil inclination, and that you cannot do so without incurring some degree of present pain or mortification. Are you, in short, craving God's assistance, desirous to put on the whole armour of good resolution, and battle manfully against the paltry temptations to err, which stand in your way, and so achieve a

glorious triumph?—or are you content to yield shamefully to base inclinations, and so sacrifice your good name and immortal hopes, for the sake of merely momentary gratifications?

You may probably have read that pleasing allegory, by John Bunyan, the Pilgrin's Progress, in which are symbolised the difficulties which beset a Christian in his journey through life. I will recall a passage to your remembrance. It is that in which the Interpreter is described as shewing Christian a 'stately palace, beautiful to behold, into which, however, no one could effect an entrance without performing certain feats of valour.-'Then the Interpreter took him and led him up toward the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his ink-horn before him, to take the name of him that should enter therein; he saw, also, that in the doorway stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed men. Christian saw a man of a very stout countenance come up to the man that sat there to write, saving: "Set down my name, sir:" the which, when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most flercely. So, after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, saying:

> " Come in, come in; Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they.'

In this allegorical incident is figured the heroic ardour which must be necessarily exerted in the good work set before you. To conquer, you must valiantly push on, in patience and amidst tribulation, trampling difficulties under foot. Do I hear you courageously say:

'SET DOWN MY NAME, SIR!'

GENERAL OBJECTS OF EDUCATION.

DUCATION is a word from the Latin, the fundamental meaning of which is to lead or bring out; that is to say, it brings out certain faculties, and so may be said to improve or perfect that which, if left alone, would be dormant and almost worthless.

A little consideration will shew that man consists of at least two distinct parts. First: A bodily frame possessed of animal senses, wants, propensities, instincts—that is to say, we need to eat, drink, sleep, take exercise, and pursue other desires which are natural to our system. Second: The mind or sentient and immortal part of our being, in which are comprehended the intellectual powers, by which we are able to think, observe, and acquire knowledge; also the moral sentiments and feelings, through which we form attachments, feel remorse in doing wrong, and are happy in performing acts of kindness, thankful for God's mercies, and submissive to His will.

This is but an imperfect outline of man's physical and mental nature, which should be studied in works confined to that subject. It may be sufficient, in the meanwhile, to shew what is required in education. In what is called a state of nature, man is ignorant, rude, and mischievous. This, indeed, has been denied. Some fanciful writers on human nature have attempted to shew that the savage is a noble and simple being, and that he is vicious only when brought in contact with civilisation. Such theories, however, meet with no credit. They proceed on a misconception of what man really is, when his faculties are unimproved by the amenities of refined life and the virtues instilled by Christianity; and they could have been entertained only by confounding civilisation with the vices by which it is unhappily contaminated. It needs but a limited acquaintance with human nature to be fully convinced of the fact, that man, in a state of ignorance, or but very imperfectly enlightened, is usually unable to keep his animal propensities in check, and allowing himself to be governed by the lowest tastes and desires, is selfish, passionate, unreasonable, intractable. His knowledge is confined to a few ordinary matters about him; his present wants only concern him; his pleasures are limited and usually degrading in character; though in external appearance a well-formed person, strong and active, he is in some respects not much elevated above the brute creation. The remarkable feature in his conduct is, that he acts mainly from momentary impulse. Like one of the lower animals, which takes no heed of what is to be its condition to-morrow, or next week, or next year, he consumes at once all he can get hold of, saves nothing, never reflects on consequences.

Looking around you in a populous neighbourhood, you will probably see many such men—some perhaps not quite so bad, but others as ignorant and abject as it is possible to be in the midst of a civilised community. The extreme disadvantage of this condition is, that it is unimprovable, hopeless. Ignorant at his outset in life, and constantly employed in meeting the

exigencies of living, a man remains ignorant, in which state he cannot properly improve his circumstances, or rise above the dead level in which he happens to be placed. Hence the great number of individuals you see pursuing a life of ceaseless and cheerless toil, and who seem undesirous of being ever in any way better than they are. Hence, also, the number of criminals and disorderly persons, who, letting loose their passions, and indifferent to consequences, prev on society, and become amenable to the visitations of the law. An ignorant man is in a situation of great peril. Reasoning imperfectly, even if not under the dominion of impulse, he is easily led astray by designing companions; he suffers himself to be influenced by prejudice; forming opinions on no proper grounds, he believes as true any nonsense he hears reported; and so labouring under the most erroneous impressions, pursues in all likelihood an indifferent, perhaps a positively mischievous, career.

Early education is the preventive of these hapless results. Every kind of instruction which is of an improving tendency, forms a part of what is in this respect so desirable. Much may be learned by listening to the conversation of intelligent persons: and in the family home the best habits may be acquired, the best affections cultivated. Some, taking a limited view of the subject, imagine that education is confined to the elementary instruction given at school—as in reading and writing. These arts are only instruments of education, not education itself; and much more is wanted. Reading is the art of comprehending the printed or written symbols of words, and writing is the art of inscribing these symbols on paper or any other material. But a man may possess these acquirements, and yet for any good purpose be ignorant. If he makes not a suitable use of his qualifications—if he fails to make them the basis on which to raise a structure of intelligence—of what avail are they? Ability to read, however, is of immense consequence,

Without it, we are for ever confined to a narrow range in gathering knowledge, whether secular or spiritual. We can know nothing more than what we hear or see; much must be taken on trust. Reading opens up an entirely new field. We are brought into companionship with books; and books are the records of thought from the earliest ages of civilisation. With a proper choice of books, therefore, along with a taste for reading, we are admitted to the society of the great men of preceding generations as well as of the present day. The history of long past events, descriptions of distant countries, explanations of the order of nature, experiences in matters of social concern, directions for guidance under a thousand varying difficulties in life—all are unfolded in a judicious course of reading.

To actually educate or improve the mind, reading must be accompanied with reflection, according to our abilities; and further, the different faculties require to be exercised in relation to their appropriate objects. All persons are not gifted by nature with precisely the same capacities; and accordingly, even with the utmost exertion, all cannot achieve the same results by study. But much may be done to enlighten and cultivate minds of only a moderate capacity, provided there be an earnest desire to improve; and it will be subsequently shewn, that by a course of reasonably persevering study, youths of average natural parts have attained high intellectual distinction.

By this persevering process of study, is meant the constant and judicious exercise of those observing and reflecting powers, which in youth are in that pliant condition that admits of the most beneficial culture. Our whole being, mental and physical, is subject to the great law, that exercise increases power. Just as the frequent use of a muscle in our arm enlarges and strengthens that muscle, so is any faculty of the mind increased in power by being frequently used. Accustom yourself to

observe nicely the forms of objects, and you will acquire greater and readier power of distinguishing niceties of form: and so on with every other intellectual power. That such is the effect of the use or exercise of a faculty, is proved negatively as well as positively. The human being, as already observed, whose faculties have never been exercised, is unable to form a correct judgment, because the power to do so has never been called into play. Such is the case with many of the mental faculties in barbarous nations; such is the case in the lower and neglected departments of society in civilised countries. A person of uncultivated mind looks at a beautiful landscape, but he does not perceive its beauty; and if we try to enlighten him, we can scarcely make him comprehend our meaning. It is true, his eyes see, but the sensations of sight have no response in the mental operations. The special power which recognises and appreciates beauty in form and colour, has unfortunately not been cultivated. Perhaps the mind of the individual in this condition has in some other respects not been neglected. A man may be acute in business, he may be a good mechanic, a person of generally respectable acquirements, yet if any special faculty is left untutored, it cannot be expected that he should exhibit any proficiency in matters which are the province of this faculty.

Viewing the mind as a combination of faculties, you will observe that each requires to be brought into action in regard to its own special object. It will not do to exercise our intellectual perception of language alone, in order to enable us to think. The exercise of any single faculty goes but little, if any way, to improve the rest. For the education of the judgment, you must be accustomed to trace cause and effect. For the education of our perception of the beautiful, we must have the objects in which that faculty delights frequently made the subject of consideration. That our comparing powers may be improved, we must be accustomed to critically observe

differences and detect resemblances; and so on. By a proper understanding of what is thus required, you will comprehend the meaning of education—of what really you are called on to do and submit to in the way of intellectual advancement.

By a limited course of school instruction, it is not expected that you can do more than put yourself on the path towards mental improvement. All will depend on what you may effect afterwards; but only by great exertion and in favourable circumstances can the want of a liberal education in youth be compensated. If it therefore be your good-fortune to enjoy the opportunities for mental culture, presented by a lengthened attendance at well-conducted educational establishments, how great should be your thankfulness-how diligent should be your efforts! For, let it be remarked, that going through a routine of the most liberal instruction, at school or college, will be of little practical efficacy, unless the mind be alert in receiving the benefits which it is the purpose of education to communicate. In point of fact, large numbers of youths never seem to have a clear perception of the necessity for study. To the deep concern of parents and teachers, they heedlessly misspend precious years, never to be recalled, and enter the world with minds no further advanced, and with no greater a stock of knowledge, than those whose school advantages were of the most slender kind. The consequences are such as are daily observable—the sons of parents in a humble rank in life, by dint of self-culture, shooting far ahead of youths cradled in luxury, and on whose so-called education large sums of money have been lavished.

The training of the faculties is promoted by the acquisition of certain kinds of knowledge at school. Schooling, therefore, has two objects in view—to store and to strengthen the mind. The amount of knowledge received at school may not be great; it may be technical, not very practical. But that is of comparatively little consequence. The great thing desired by

sending you to school, is to discipline the mind by a systematic course of study, so as to enable it to undertake higher offices when called on to exert independent thought. The duties of the school-room may be irksome; you may not be able to perceive their exact purpose; perhaps you would rather not learn at all. Be assured, however, that the mastering of your tasks will be followed by important advantages, and to secure these, a few temporary inconveniences ought not to be considered. These tasks are your mental drill. Just as you improve your ability to take long walks by previous exercise of the limbs, so do you impart vigour to the mind by going through the discipline of a well-conducted school. As will be subsequently and more fully explained, this disciplining of the mind forms one of the main reasons for studying Latin and other dead languages, and it is also a principal reason for pursuing a course of mathematics. The learning of the rules of arithmetic, grammar, and composition, is even beneficial, simply as a mental exercise.

Of the many benefits that have been derived from the pursuit of knowledge, it is scarcely necessary to speak, for they lie scattered in profusion around us. What is it but long and successfully prosecuted knowledge that has reclaimed a large portion of the world from barbarism, cultivated the rude face of nature, built cities, organised society in its present advanced forms, expounded science, adorned our dwellings with works of art, and brought within our reach innumerable means of mental and physical enjoyment? You cannot fail to observe, also, that success in life is in no small measure due to intelligence, combined with correct moral principle. By means of knowledge and skill, you put yourself in the way of advancement-are enabled to take advantage of any favourable circumstance that may present itself. Without high intellectual acquirements. how could you offer yourself for any situation of trust and importance, or how can you expect to acquit yourself properly

if you are destined to occupy a respectable station in life? In the very pursuit of knowledge, in which we may sum up a wisdom of things temporal and eternal, there are pleasures immeasurably greater, because more satisfactory to the feelings, and more enduring, than all the gratifications of the senses. In the simple words of a well-known Scripture paraphrase:

O happy is the man who hears Instruction's warning voice; And who celestial Wisdom makes His early, only choice. For she has treasures greater far Than east or west unfold; And her rewards more precious are Than all their stores of gold."

In advising you to seek knowledge, not only for the sake of prospective advantages, but the pleasure of the pursuit, I am solicitous to offer a word in the way of caution. mind, like the body, may be worn out by over-exertion. Excess of study, no matter with what good objects in view, deranges the functions through which the faculties operate, and weariness, exhaustion, perhaps loss of health may ensue. Remember that every excess is an evil. Safety lies in moderation. Be diligent, persevering, lose no proper opportunity of improvement, but do not over-excite the mental faculties by immoderate study; for the error would be more dangerous than overfatiguing the body by an excess of muscular labour. necessary so to put you on your guard; for many young persons, in their eagerness to get ahead of their fellowsperhaps to please parents, or from the vanity of being thought clever-seriously injure their health, and in some instances decline and premature death are the consequence. Such are instances of the abuse of education.

In the course, therefore, of your school education, as well as at a later period of life, you will take care to intermit the hours of

study with healthful outdoor exercise and cheerful recreation; for by no other means will you be able to attain that happy condition, which is expressed in the phrase—a healthy mind in a healthy body. As an agreeable means of saving us from a too keen and unremitting cultivation of the knowing and reflecting faculties, there is assigned to us the regulated exercise of the imagination. Fatigued with poring over some abstruse department of knowledge, we gain relief in turning to the pleasures of poetry, music, and the higher class of prose fictions: and thus the mind being duly rested from deep thought, returns with renewed vigour to its former course of operations. A still greater relief is obtained by a habitual and cheerful exercise of the moral and religious sentiments and feelings. Taught by precept at and out of school, these sentiments and feelings are evoked in all situations of life from youth to age. Piety, conscientiousness, benevolence, charity, loving-kindness to friends and relatives, sympathy for misfortune, courage, gentleness, decision, orderliness, a high sense of justice blended with mercy, gratitude for favours bestowed, chastity, and a hatred of vice in all its forms, kindness towards the lower animals, particularly those which humbly and faithfully minister to our wants and amusements: these, and all proper sentiments, affections, and duties incumbent on us, are to be demonstrated in acts, under the guidance of intellect, till they form into habits: and so you enter on the business of life with a character greatly elevated in tone, and being fortified against the temptation to err, you will be respected by yourself. respected and trusted by others. Thus the religious and moral sentiments, embracing a numerous train of duties, are only, as in the case of the intellectual powers, susceptible of cultivation by exercise, and may in like manner become dormant by disuse. Mere reading on the subject will be of little service. can be educated only by use. In doing a kind act towards a poor person, you educate the sentiment of benevolence; but

if you only think or read about this, the sentiment is not practically improved. The whole teachings of the Scriptures corroborate this view of the subject. 'Train up a child in the way he should go: and when he is old, he will not depart from it; (Prov. xxii. 6.) To train is to strengthen by exercise; and this implies the necessity for confirming good resolutions and principles into habits of well-doing. You are called on to facilitate the intentions of parents and teachers in adopting plans for your moral training. Keep in mind that to do good is always preferable to mere profession. 'Not every one that saith unto me. Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' (Mat. vii. 21.) Such is the method prescribed for a right kind of moral culture. We must build up the whole being, by exercising the intellect and sentiments together in relation to their respective objects. Each will be found to brighten and assist the other. As the intellect directs the feelings, so will the hard qualities of the intellect be softened and directed by religious and moral guidance. If we be disposed to feel pride in our learning, religion teaches us to be lowly-minded; if overtaken by misfortune, we are borne up with hope; if successful, we are full of pious thanks for Divine beneficence.

Probably within the sphere of your own observation, there will appear instances of the knowing faculties being educated without a corresponding training in moral and religious principle. You will see great cleverness allied with bad conduct—knowledge associated with tyranny, meanness, and vice. Advancing in life, and entering into society, perhaps hardly a season will pass in which you do not hear of persons of known ability lapsing into crime. The only explanation that can be given of the seemingly anomalous conduct of such individuals is that just mentioned. Their knowing faculties, in which we include professional skill, had been rendered acute by education,

but their moral and religious training had been neglected, or their habits, resting on a feeble conscientiousness, had not been able to carry them successfully through the temptations to which they were exposed. In consequence of these lamentable examples of error in men of education, some persons have asserted, that education frequently does more harm than good. cannot agree in this. Knowledge, alone, is not all-sufficient; but besides being a preventive of many of the worst kinds of vice, as is observable from the fact that evildoers usually belong to the least instructed classes, it is something on which moral suasion may be expected to operate with a chance of success. Education is not to be blamed, because there are occasional and striking exceptions to a common rule. The fault lies in educating imperfectly-instructing the intellect, but leaving moral and religious principle and training out of view. In short, the heart and feelings must be stimulated as well as the knowing faculties, and the whole kept in that susceptible condition which shrinks with horror from the slightest approach to anything like dishonour. With this frame of mind and sentiment, you will appreciate and act upon that fine passage in Scripture: 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' (Micah, vi. 8.)

Thus, education is the bringing out of all the good qualities of which our nature is susceptible. Begun within the domestic circle, pursued for so many years at school, continued in after-life; always widening in its sphere of operations, through daily experience, the agency of books, lectures, sermons, an enlightened contemplation of the works of nature and art, it in reality fills existence. Yet, when all is done that can be done to rear the perfect man, how imperfect does he still feel himself to be! The more he knows, the more is he convinced that, as regards infinite wisdom, he knows nothing. But even in the attainment of this humbling conviction, is there not one of the

most manifest blessings communicated by the lights of education? With such chastened feelings, the educated man has fulfilled his destiny—is conscious that he has made the best of the talents which God has bounteously given him.

'Call now to mind what high capacious powers Lie folded up in man; how far beyond The praise of mortals may the eternal growth Of Nature, to perfection half divine Expand the blooming soul? What pity, then, Should sloth's unkindly fogs depress to earth Her tender blossom, choke the streams of life. And blast her spring! Far otherwise designed Almighty wisdom; Nature's happy cares The obedient heart far otherwise incline. Witness the sprightly joy when aught unknown Strikes the quick sense, and wakes each active power To brisker measures: witness the neglect Of all familiar prospects, though beheld With transport once; the fond attentive gaze Of young astonishment; the sober zeal Of age, commenting on prodigious things. For such the bounteous providence of heaven, In every breast implanting this desire Of objects new and strange, to urge us on With unremitted labour to pursue Those sacred stores, that wait the ripening soul, In Truth's exhaustless bosom.' AKENSIDE.

THINGS LEARNED AT SCHOOL.

HE courses of instruction at school vary considerably in character and extent, according to the means and wishes of parents, the station in life to be occupied by the pupil, and other circumstances. Schooling usually commences at about

five years of age, and if carried only a moderate length, ends at twelve or fourteen. Such is considered to be sufficient for youths who are to pursue manual labour, or the more ordinary kinds of business, in which great learning is not required. The education received in a course of this moderate extent, is chiefly elementary. It will consist of instructions in Reading English, Spelling, the simple rules of Grammar, Writing or Penmanship, Arithmetic, with some outlines of Geography, History, Science, and General Knowledge. Likewise, less or more Religious Instruction. Let us now see how you are to make the most of this limited schooling.

Reading.—Written or printed words are composed of letters, the symbols of sounds. The sounds in the English language are numerous, but to express them all, there are only twenty-six letters; on this account, several letters represent two or more sounds, and to bear these in mind, so as on all occasions to pronounce words properly, requires attention and practice. Your teacher will probably shew that to read well, you must attend to Articulation and Pronunciation, speaking plainly and correctly out, not mumbling or slurring over the words. Next, you will attend to Inflection and Modulation, by which the reading is executed with ease,

a suitable variation of tone, and with pauses at the proper place.

It is not enough that you learn to read a book with satisfaction to yourself. You must acquire the art of reading aloud with fluency, accuracy, and taste; and for this purpose, I should recommend the practice of reading aloud at home among friends who will kindly set you right in case of error. For want of attention on this point, not to speak of natural defects, there are few really good readers. Young persons are for the most part too careless in trying to attain a habit of reading aloud with elegance and effect. Indifferent about what they imagine to be a humble accomplishment, they fall into slovenly methods of reading. A common error is reading too fast. Another common error is reading without regard to modulation. Of those who read prose with tolerable propriety, few are good readers of verse. They either make a pause at the end of every line, regardless of punctuation, or they lay undue force on such words as of and and. Thus, in reading the line-

Turn, gentle Hermit of the dale,

the emphasis is sometimes improperly laid on of, whereas it should be placed on Turn. Errors of this kind are usually committed in compliance with the supposed exigencies of the rhythm; although, in point of fact, the emphasis should always depend upon the sense, which gives rise to a variety that is one of the great beauties of verse. It would be easy to enumerate other blunders in reading; for almost every district has some unpleasant peculiarity in reading and speaking the English language.

Elocution, or the art of reading and speaking according to the best rules, is a special branch of instruction, particularly in academies of a high class. The main rule, however, on the subject is this—Read distinctly, with the same regard to modulation of voice as if you were speaking in a natural manner, raising and lowering the tones according to the different meanings. The value of this expressive modulation of voice will be perceived in reading the opening lines of one of Campbell's poems.

- 'A chieftain, to the Highlands bound, Cries: "Boatman, do not tarry! And I'll give thee a silver pound, To row us o'er the ferry."—
- "Now, who be ye would cross Lochgyle,
 This dark and stormy water?"
 "Oh, I'm the chief of Ulva's isle,
 And this, Lord Ullin's daughter."—

If these lines be read in a uniform tone of voice, they are cold and unimpassioned, and the poet has not justice done to his meaning; but if read with a regard to the sense, how different the effect produced! First, we have the simple announcement of the arrival of the chieftain; then, his hurried exclamation and promise to the boatman; next, the boatman's earnest remonstrance and inquiry; lastly, the chieftain's answer. In these eight lines, four different tones must be employed to give expression to the sense; and so on, with the rest of this beautiful piece of poetry, which may be despoiled of all proper effect by indifferent reading.

In attempting to read with a regard to modulation, take care not to exaggerate the different tones; for that would be as great a blunder as reading monotonously. Avoid all appearance of mouthing or ranting, such as is sometimes witnessed on the stage. Taking nature and good taste for your guide, read spiritedly according to the meaning of the author, and to do so, a requisite qualification is to understand what you are reading about. Should you not have the good-fortune to be taught by an elocutionist, find out, if possible, a model in any clergyman who is reputed to read with feeling and effect. Alison, the accomplished author of Sermons on the Seasons,

spoke the Lord's Prayer so impressively in the course of his ministerial duties, that all were affected by it, and many persons came from a great distance to hear this simple piece of pulpit eloquence. In such a manner, do men of genius and taste inspire feelings which an ordinary class of readers leave altogether unexcited.

Spelling, which is treated as a branch of grammar under the head Orthography, refers to the rules for combining letters into syllables and words. It is of much importance that you learn to spell words correctly; but this can be done only by practice, assisted by an accurate eye and ear. Bad spelling usually indicates a very defective education—neglect in youth; and when it is seen in a letter of business or friendship, it gives a certain shock to the feelings. I have known instances of young persons being rejected on applying for situations, only from their spelling a single word incorrectly.

Grammar treats of the principles on which language is constructed, and consists of certain rules which must be studied and committed to memory. Although grammar is universal, every language has its own modification, in the same manner that although justice is universal, each nation has its own laws. The English grammar is simple, but the language abounds in irregularities, and these require attention. Instructions in grammar usually accompany reading lessons, in order to shew how, in each sentence, rules may be applied. You will probably learn the different parts of speech, while being taught how to parse your lessons. Whatever be the scheme of instruction, it is desirable that you should become an accomplished grammarian, whereby you will be able to speak and write correctly in all situations of life. Such acquirements will be much facilitated by the practice of speaking correctly from childhood, in imitation of well-instructed persons. trouble is often incurred at school, in trying to undo blunders which have become habitual by bad training at home.

this account, you will endeavour in hours of recreation to acquire the habit of speaking with grammatical accuracy; and it would be a good plan if brothers and sisters would in this as in other things mutually and kindly correct each other's errors. Some people acquire a habit of employing words in a wrong sense. Others, with strange egotism, interlard all they say with *I*, which becomes quite offensive. By studying the rules of composition and grammar, and being on your guard—yet not affectedly so—in ordinary conversation, you may hope to avoid many errors of this kind. The reading of good authors will be of much service in illustrating the rules of grammar and styles of expression.

Writing or Penmanship is an art only to be acquired by practice, under the directions of a teacher. It is a mechanical, yet an elegant and useful art. Attention requires to be paid to the method of sitting, holding the pen, and bending the fingers. The hands of some young persons seem better adapted for writing than others; yet, by care and practice, any one may learn to write neatly and fluently. Much depends on acquiring freedom of touch; the hand making straight lines, elegant curves, and other forms, according as fancy directs. Lessons in drawing letters and words with chalk on a black-board, help to give freedom to the hand. It is said that it was by such means, under the guidance of his father, that Porson acquired that accomplishment of singularly elegant writing, for which he was scarcely less remarkable than for his extraordinary attainments in classical literature.

In beginning, you are instructed to write in a large hand; coming afterwards down to half-text; and, lastly, to a current or business hand. What I wish you specially to attend to, is this—during the time you are at school, acquire a fixed habit of writing in a legible round hand. Avoid imitating the small, cramped, or scrawling hand in which you may see letters written by elderly persons. It is necessary for you to get the

habit of writing large and legibly, for the tendency in all penmen is to subside into a small hand, as they advance in life.

Caligraphy, or the art of writing, is of great antiquity. It was practised by the ancient Hebrews and other Oriental nations. The Romans wrote finely, employing a stylus, or pen made of iron or bone, reed or quill. Until printing was invented, books were written by caligraphers, who formed a distinct profession: some orders of monks also employed themselves in writing copies of books, mostly of a religious kind, and they executed their labours with great patience and skill. The forms of the letters now used in writing are modern, and have been much improved since the beginning of the present century. No nation in Europe possesses so flowing and legible a style of penmanship as the English. in which respect, however, they are equalled by the Anglo-Americans. A good hand is esteemed one of the primary qualifications in a house of business or public office. A case came under my notice a number of years ago in London, in which, from among about a hundred applicants for a situation as clerk in a merchant's warehouse, one was selected solely for his superior penmanship. He was a poor lad from a border town in Scotland, and had been almost self-taught. Having gained a footing in his situation, he rose to fortune by dint of skill and good conduct; and he always traced his success to his good handwriting.

It is remarked that almost every person's writing has a distinct character. So much is this the case, that fanciful attempts have been made to judge of the character of the individual by his style of penmanship—as, whether he is impetuous, slow, grave, lively, and so forth. In forming a style of writing, select good models for imitation, if such fall in your way; as, for example, the flowing and round hand of some skilful man of business or professional person. Adopt

a plain though characteristic mode of signing your name. Some young men commit a serious blunder in this respect. They write their names in a manner so affected and confused that they are barely intelligible—in fact, sometimes, wholly illegible. Avoid this vain and ridiculous custom, the detestation of business correspondents.

Arithmetic is the science of numbers, and is applied to all calculations connected with numbers of articles, their relative prices and quantities. No one can get successfully or agreeably through life without a good knowledge of arithmetic. It is studied by means of books of rules and examples, and usually by the aid of slates and pencils. The rules comprehend notation, addition, subtraction, multiplication, division, and reduction, either as regards simple numbers, prices, or weights and mea-These being mastered, the pupil advances to simple and compound proportion, which treat of ratios of price and measure. Decimal fractions, interest, book-keeping, mensuration, and a few other rules, usually complete the elementary course. It is important to be acquainted with all the rules here mentioned: for you will find them of much service in after-life. For instance, there is often a necessity for calculating interest on loans of money, and, also, for knowing how to keep books of accounts, cash-books, and other books of business. Endeavour to be a ready accountant, able to run up columns of figures at a glance, and ascertain the amount. I have frequently remarked, that men who are clever at accounts are in particular request at boards of directors of public companies, and in other responsible situations. In the progress of events, the world, without losing in sentiment, seems to be getting more arithmetical; in other words, much of the business of life is now in some way associated with the operations of joint-stock and other companies in which a knowledge of arithmetic is essential.

In many ordinary transactions, as in buying and selling, tradesmen for the most part employ a short method of

calculation, known as mental arithmetic. Some persons are remarkably skilful in these calculations; and I therefore suggest the propriety of learning the rules which they employ. On this subject, you are referred for information to any compendious work on Arithmetic; and I need here only give a slight idea of methods sometimes pursued. In making a calculation of the aggregate value of a number of articles at a certain uneven price, a plan consists in taking the nearest round sum, and applying or deducting the difference. For example, a lady is buying a piece of goods from a draper; she has received 15 yards at 5½d. per yard; the draper tells her in an instant she has to pay 6s. 10½d. He knows it is so, by saying internally—15 yards at 6d. would be 7s. 6d.; then if I take 15 halfpence, that is 7½d. from the 7s. 6d., I find that 6s. 10¼d, will remain.

Arithmetical calculations in England are greatly complicated, in consequence of the whole system of money, weights, and measures being on the plan of an unequal division of parts. Numerical calculations in France are much more simple, for in that country, computation by decimals is established by law, alike as regards money and measurements. For some time, the establishment of a decimal coinage has been agitated in Great Britain.

Singing has now very properly become a part of elementary education, and is taught either at the ordinary schools, or in evening-classes conducted by teachers of music. There are great differences in the natural capacity for music. Some sing well, as if by intuition; others require laborious instruction, and, after all, are never able to sing satisfactorily. Between these extremes, there are large numbers, among whom you may be, who are moderately gifted with musical powers, and are susceptible of improvement by patient culture. Whether for the sake of taking a part in psalmody, or singing a cheerful little song in the family circle, I should recommend you to take

advantage of any classes for singing within your reach. Learn the value of the notes in music; acquire the ability to raise a psalm-tune, and also to execute with pleasing effect songs for the work-room or the fireside. These accomplishments, which cost little, will raise you somewhat in the social scale, and help to make life pass more agreeably than if you entirely neglected them.

On the other branches of instruction at school, it is not necessary here to offer any remarks, as they are treated of in the sequel in reference to an advanced course. All that need be done is to present a few simple rules of general application to school-studies; and for this purpose I make the following digest from an American authoress:

'FIRST. Study the nature of your own minds.

'In order to assist you in this, compare yourselves with others. Observe their recitations, the particulars in which they excel or are deficient. Notice whether they find the same difficulties that you do. It is also a very useful exercise for two or more pupils of nearly equal abilities, to write upon some one given subject, and then compare their ideas and manner of treating the same subject. While you should be careful not to set your mark too low, and thus fail of what you might attain, it is also important that you do not tax yourselves too heavily, and thus injure the mind by overstraining its powers.

'Second. Never consider a lesson learned until you can give the author's ideas in your own words, or at least till you can point out the prominent parts of which it consists.

'This method of studying is the reverse of learning by rote; it is acquired by practice, and is the only proper way of attempting to gain knowledge. It is impossible, after having read several pages of a work, to remember every idea which an author has advanced; you should therefore strive to comprehend the main scope of his argument, and not dwell upon the less important ideas. Many pupils, from attempting to

remember everything, fail in attaining a clear knowledge of anything. This habit of discriminating, in reading and studying, will be of great utility in after-life. A facility is thus gained of collecting, almost at a glance, the subject of a whole page.

'THIRD. Accustom yourselves to express your ideas on the various subjects of study, in writing.

'The practice of writing an analysis, or making a sketch of the lessons you are studying, is a very good one; but this cannot be done until you have prepared yourself for it by some previous study. By attempting to make an outline, before a view of the whole has been taken, the mind is confused rather than assisted. It is well to make the sciences you study the subjects of your weekly compositions, sometimes taking them in one point of view, sometimes in another.

'FOURTH. Improve the best hours of the day to secure those lessons which require the greatest mental effort.

'The season most favourable for study is, with most persons, the morning; the body being then refreshed by sleep, and the mind by a suspension of effort, your most difficult lessons should be studied. It is evident that in all intellectual as well as mechanical labour, the work accomplished must be in proportion to the power exerted. When the mind is languid, it is impossible for it to put forth power, nor can time make up for mental energy. One hour of successful effort is worth more than days of weak attempts.

FIFTH. Endeavour to fix your attention exclusively upon the study in which you are engaged.

'Attention is indeed everything; without it, nothing requiring mental effort can be well done. In bodily operations, we may acquire so great a facility of execution, that we have no need of attention; thus a musician can perform a familiar air without thinking of his notes. But it is a most difficult task for young students to gain that command of their trains of thought which scientific and literary research requires. How many are diverted from study by the most trifling circumstances; even the appearance of a fly upon a window, an object in the street, or a slight noise in an adjoining apartment, is sufficient to call off attention: or, the mind, wearied with the unusual attempt at investigation, gladly goes in search of some more pleasing exercise of its powers. The enjoyments of home are called up: the days or weeks are counted which have intervened since the dear spot was left, and the many which are to pass until examination is over, and these tedious books may be laid aside. Your own consciences can say how often the ringing of the recitation-bell has found you unprepared, after such unprofitable aberrations of thought. But let me urge such of you as are conscious of such injurious habits, to strive to acquire an ascendancy over yourselves, by carefully guarding the avenues of your minds. Be resolute against admitting desultory thoughts, when you need all your concentrated mental powers to bear upon the subject before you. The task will at first be difficult, but you may in time have the satisfaction of feeling that you can fix your attention, or govern your trains of thought.

'SIXTH. Endeavour to understand as far as possible the nature, objects, and ultimate end of the studies you pursue.

'Thus, when questioned as to your progress in education, you may be able to state what you have done, what you design to do, and the bearing which all this is intended to have upon your future.'*

To these rules, I add the following, which demands particular attention:

SEVENTH. In carrying through your studies, rely, if possible, only on yourself.

* The Female Student. By Mrs Phelps. New York. 1836.

There is a well-known tendency in youths to seek assistance in learning their lessons. They wish to rely on tutors, parents, or fellow-pupils for help, instead of trying, by earnest thought and research, to overcome seeming difficulties. doubtless, particular circumstances in which assistance is necessary; but, in general, the proper plan is to trust to yourself. The chief value of the lesson consists in your mastering it, and it is only by doing so that you are able to encounter studies of still greater difficulty. A teacher informs us, that he finds those boys who from necessity depend on themselves—some of them living in humble homes, and studying by the dim light of a coal-fire—are almost invariably better scholars than the pupils who are aided by private tutors. In scholarship, as in everything else, there is nothing like self-reliance. Having received such instructions from your teacher as he thinks competent in the circumstances, your duty is to trust to yourself and your books, and no fear of the result.

Assuming that you have been duly instructed in the elementary branches to which I have called attention, and that you have made schooling a reality, not a sham; and further, that you have undergone a fair amount of out-of-school culture, you are prepared to make a creditable effort for your livelihood, and enjoy what to many children of misfortune would be a truly enviable position. Of course, in your acquirements there must be included good character, along with civility and goodmanners. With such a combination of accomplishments, and fortified by good bodily health, and a spirit of independent enterprise, you can have no difficulty in making your way in the world.



PURSUITS OUT OF SCHOOL.

A

TTENDANCE at school does not comprehend all the education you receive between five and four-teen years of age. Much work must be done out of school, not a little out of doors. But let us suppose that you have an extreme love of books, that you dving lessons continuously during lessons continuously during lessons and

prefer studying lessons continuously during leisure hours, and never run about to play like other boys. If this be your plan, it is not a good one. Remember, that the body needs training as well as the mind. You must go through a course of physical as well as mental cultivation.

Nature kindly endows youth with animal spirits, as a stimulus to exercise the whole physical system, and cause it to grow to that degree of volume and strength which will carry it successfully through manhood. Your future health and strength, therefore, depend in a great measure on the manner in which you nurse and develop your bodily powers during school-days. If you sit too much in the house, or go always mopingly about, or pamper yourself with trash instead of living on simple diet, or commit any other folly or excess, rely upon it your health will suffer afterwards. Nature is inexorable in punishing outrages on her laws.

While at school, go to bed early—not later than nine o'clock. Do not on any account sit up to read; nor, still worse, attempt to read in bed. The bed is made for sleep, and you should accustom yourself to fall asleep immediately on lying down. Rise early. The mental energy is always strongest in the morning, particularly after breakfast. It

slackens towards evening, and then needs to be restored by refreshing sleep. Physiologists recommend young persons to cultivate periodicity. This is a curious principle in nature. If you accustom yourself to eat, drink, sleep, and perform all other actions proper to the physical system, at certain periods, the body acquires a fixed habit of demanding that these acts shall be done at such periods, and no other. Thus, you may educate the physical functions in such excellent habits of periodicity, that they will go on spontaneously according to what is required, and you are afterwards spared the trouble of thinking about them. On this principle of periodicity, an eminent physiologist makes the following useful observations:

'It is this principle of our nature which promotes the formation of what are called habits. If we repeat any kind of mental effort every day at the same hour, we at last, when the time approaches, find ourselves entering upon it without premeditation; and in like manner, if we arrange our studies in accordance with this law, and take up each regularly in the same order, a natural aptitude is soon produced, which renders application more easy than when the subjects are taken up as accident may direct. Nay, occasionally, the tendency to periodical and associated activity becomes in the course of time so great, that the faculties seem to go through their operations almost without conscious effort, while their facility of action becomes so prodigiously increased, as to give certainty where at first great difficulty is experienced.'*

From these remarks, it appears proper to fall into the habit of performing the duties of the day, as nearly as is practicable, according to a methodical routine. You will rise, punctually, without being called; dress and go through all the duties of the toilet, no matter in how humble a style; perform your

^{*} Physiology applied to Health and Education. By Andrew Combe, M.D. 1852.

devotional exercises; breakfast; go to school or to work, as the case may be; study; and do all other acts which, by personal or social considerations, are incumbent upon you, at stated hours, giving a certain length of time to each. Lessons may be conned over in the evening; but, as already stated, the best time for study is the morning, when the mind is alert. By cultivating a habit of close attention, while you are engaged in lessons and studies, you will be able to do much in a short space of time. It is only the dawdling, neglectful boy, with his mind distracted by insignificant matters, who requires long laborious hours of study.

But is there to be a time for outdoor sports? Certainly. It is by suitable outdoor recreations that the physical qualities are reared. It is hardly necessary to point out which are the sports in the open air that are most agreeable and advantageous. Every place has amusements of this kind peculiar to itself. Cricket is, perhaps, the best of all. It cultivates accuracy of eye, promptitude, skill in running and in using the arms, and strengthens the muscular and visceral systems generally. Golf teaches calculation of distances, and strengthens the arms and muscles of the back. Even the juvenile game of marbles, which is of great antiquity, teaches something; it is a kind of billiards on a small scale, and sharpens the wits, besides giving gentle exercise and amusement. Ball, battle-door and shuttle-cock, nine-pins, bowls, archery, quoits (the ancient Roman discus), skating, are all useful and pleasant recreations.

Latterly, certain exercises embraced under the general names gymnastics and calisthenics, have come into vogue, in connection with schools. If conducted without violence or unnatural distortion, these formal exercises are of value, where simple and spontaneous recreations are habitually neglected. A young lady, for example, who, as a piece of fashionable training, is taught never to remove her arms from her sides, never to walk except at a snail's pace, requires the factitious exercise of

calisthenics, otherwise she would stiffen into an artificial being, and be reduced to a feeble state of health. For young men, with opportunities for outdoor recreations according to their own fancy, we can see no use for gymnastics of the strictly formal kind. Walking, running, leaping over palings and ditches, climbing trees, independently of the above-mentioned sports, will usually be found sufficient as gymnastic exercises. Dancing, however, which may be called the poetry of animal motion, requires to be learned from a master; and every youth, whose parents can afford the expense, should be taught to dance, as part of his ordinary education.

The object of these various exercises is not only to impart

The object of these various exercises is not only to impart robust health to the constitution, but gracefulness to the movements of the person. Whatever be a person's station in life, he ought at least to walk well. Yet, how few people in any rank of society, not thoroughly drilled on the subject, walk in a perfectly satisfactory manner. You may see well-dressed persons walking with a slouching gait, shambling with their feet, ridiculously swinging their arms, or committing some other extravagance in their locomotion; no bad habit of this kind, however, being so common as that of looking close downwards, as if examining the shoe-ties, or looking for something on the ground. Try to avoid these easily acquired and ungainly habits. Walk unconstrainedly, with the head, neck, and shoulders upright, with the face directed forwards; and if you do turn your eyes towards the ground, let them, as a general rule, strike a point not nearer than fifteen or twenty feet. In walking about, and more particularly in lengthened

rambles, learn to observe, and think on what you observe. Note down in your mind all that seems interesting, and if you accustom yourself to write an account of what appears remarkable, so much the better. This will be an agreeable means of cultivating your observing and reflecting powers. The technical

instructions received at school may be applied in various ways out of doors. Having learned mensuration and its allied branches, you can apply your knowledge to the measurement of objects. You see a log of timber, and by a measurement with a foot-rule and cord, you can tell how many square feet of wood are in it. You see an apartment, and by similar measurement, you can say what are its cubical contents, or what are the superficies of its walls. You see a piece of land. and in the same manner can tell accurately what are its dimensions. By such calculations, considerable skill will be acquired in determining sizes, heights, and distances, without having recourse to formal measurement. A ready method of measuring pieces of land is to pace their length and breadth. You ascertain what is the length of your pace; and keeping this in mind, you can always, without a foot-rule, tell pretty nearly the extent of any piece of ground you traverse. The ordinary length of a man's marching-step is thirty inches. but this is modified by stature and length of limb.

From the want of this species of practical knowledge, people are continually blundering in their conversational descriptions of sizes of fields, heights of buildings, and the dimensions of large objects generally. They may be heard saying that a certain house is a hundred feet high, when it is no more than sixty; that a field is ten acres, when it is only five; that a river is six feet deep, when it is but three and a half; and so on. All great military commanders, in ancient and modern times, have demonstrated in an extraordinary manner this power of judging of distances, heights, breadths, and depths, also numbers, by the eye; and without this power they would probably not have become great.

A knowledge of common things is now believed to form an essential part of the education of all classes. A deficiency in this respect was painfully manifested by the greater number of English officers and soldiers in the war in the Crimea. They

had been instructed at school, but not at home and in the fields. and suffered severely in consequence, during a winter exposure in camp. It is not the purport of this little book to impart this desirable instruction; and, indeed, no work can do so. You must educate your own head and hands, at every seasonable opportunity, and all that can here be done is to indicate a few things on which your skill may be exercised. Learn how to kindle a fire, and to maintain it with the smallest quantity of fuel. To saw, chop, and split wood. To tie up a package or parcel. nail and unnail the lid of a box; and even to make a box with saw, hammer, and nails. To handle a paint and paste brush. To trim a lamp with oil and wick. To build a hut or tent, with common materials. To screw and unscrew a nail. To make porridge, tea, and coffee. To broil a chop or steak. To cut and fold paper, and cut the leaves of a book. To draw a cork with a common cork-screw; and when the cork breaks, to extract it without breaking the bottle. To brush your shoes and clothes, and at a pinch, to sew on a button. To deliver a message in the exact words it is communicated to you. write notes and letters of friendship and business. a receipt for money. To carve a fowl and joint, neatly, bridle and saddle a horse, and to hold a horse by the head. row and steer a boat, and hold a boat's head, when necessary, to the wind and waves. To make a raft. To climb a ladder. To tie various kinds of knots, according to the strength required. To take proper measures when a chimney is on fire, or when other serious emergencies occur.* To recognise the north-star, and the principal constellations, by sight.

A country education, as is well known, is in many respects preferable to that of large cities. By living, at least for a time, in the country, you will have an opportunity of acquiring

^{*} Some instructions respecting cases of emergency, are given in another part of the present volume.

a knowledge of natural phenomena, besides some personal accomplishments, which do not fall so much within the scope of town-life. Among the things you may learn in rural situations are the following: To cultivate a small garden, and become acquainted with the proper seasons for sowing and planting. To familiarise yourself with the names of flowers, trees, and plants generally. To distinguish poisonous plants. To search out edible wild berries and roots. To become acquainted with the names and habits of wild and tame animals. To become familiar with bees, and the construction of hives. To angle for trout or other fish; to make fishing-lines from hair, and to dress hooks. To reap corn, and secure it from the weather. To roast nuts and apples. To drive a gig, and ride a horse. To swim—a most important qualification, on no account to be neglected.

Besides improving health and conferring a stock of knowledge of a useful kind, the outdoor education we speak of, is extremely valuable on other accounts. It tends to cultivate habits of activity, enterprise, and presence of mind. The very difficulties and dangers incurred in such exercises as riding, swimming, boating, and climbing, are serviceable. We learn from them caution and courage, which no species of book-study could impart. A writer on this subject has made the following remarks:

'All strong exercise.' says he. 'is more or less dangerous:

'All strong exercise,' says he, 'is more or less dangerous: in digging, rowing, running, we may sprain, strain, and rupture, if we do not break limbs. There is no end to finding out dangers if you look for them. And as for courage, which is the strength of soul I speak of, some men are born with it under a lucky star; but even then it will require exercise to keep it in repair. But if men have it not naturally, how is it to be acquired except in the demand for it?—that is to say, in danger; and to be laid in in youth, while the mind is growing, and capable of nerving, so as to become a habit of the soul, and to act with the force and readiness of instinct?

. . For here comes the ancient difference between resolving and doing; which latter is what we want. Nay, you know, the habit of resolving without acting—as we do necessarily in facing dangers and trials, in books and in the closet—is worse for us than never resolving at all; inasmuch as it gradually snaps the natural connection between thought and deed. And then if this closet courage could certainly brace us up to any long-foreseen emergency, would it help us at any sudden pinch of accident, of which life is full, and for which our knight must assuredly be prepared? I mean when there is no time to make up our minds, but the mind must act at once ready made.'* The habit which is called presence of mind. the author conceives, is best cultivated in circumstances of difficulty and danger; and he holds all the risks and consequences quite lightly. It is certain, that unless you do encounter some degree of danger in your recreations-as, for example, incur the chance of a blow on the shins from a ball, a sprain from an awkward leap, and so forth-you will hardly be braced up to meet the more serious difficulties which may occur in the course of life.

Not a little of the pleasure of existence consists in recollections, and among these, few are more cheering than recollections of the country in youth—the remembrance of hills, woods, birds, streamlets, and days of summer sunshine being all fondly associated in the mind with visions of early companions and kind relatives long since departed. I would, therefore, if only to store up agreeable recollections, have youths, if possible, to acquire a part of their education in the country.

'My native bay is calm and bright,
As e'er it was of yore
When, in the days of hope and love,
I stood upon its shore:

* Euphranor, a Dialogue on Youth. 1851.

The sky is glowing, soft, and blue,
As once in youth it smiled,
When summer seas and summer skies
Were always bright and mild.

The sky—how oft hath darkness dwelt, Since then, upon its breast;
The sea—how oft have tempests broke
Its gentle dream of rest!
So oft hath darker wo come o'er
Calm self-enjoying thought;
And passion's storms a wilder scene
Within my bosom wrought.

Now, after years of absence, passed
In wretchedness and pain,
I come and find those seas and skies
All calm and bright again.
The darkness and the storm from both
Have trackless passed away;
And gentle as in youth, once more
Thou seem'st, my native bay!

Oh, that, like thee, when toil is o'er,
And all my griefs are past,
This ravaged bosom might subside
To peace and joy at last!
And while it lay all calm like thee,
In pure unruffled aleep,
Oh, might a heaven as bright as this
Be mirrored in its deep!

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R. CHAMBERS.

ADVANCED STUDIES.

A

N essayist has very properly said, that education must be conducted so as to form the character of man as a whole—not to fit an individual for a particular purpose. 'Whatever,' says this writer, 'may be the profession which a man designs to

follow, he must beware of educating or forming himself for that profession only. The man is prior to the professional man, and must be primarily evolved, before he come into the limitations of specific duty, else he will be the slave to such duty, incapable of any other. Man is a being of infinite relations, and if he abridge himself of any one of these, he contracts the sphere of his freedom, and becomes a serf; loses generosity, and sinks into the mechanic-I mean, that an individual who shall be guilty of such indiscretion or folly, will be only that which his calling makes him; that is, he will be only a lawyer, only a physician, only a preacher, only a schoolmaster; to himself, and in himself, and for whatever lies beyond those limits, he will be nothing. He will know nothing of the polite arts, or of the severe sciences:—poetry will be a dead letter to him; painting, only so much daubed canvas; music, a mass of unmeaning sounds; and all that ennobles and refines the mind in the productions of genius, a congeries of indiscretions, unaccountable in their causes, and only censurable in their effects.' * A proper course of advanced study, therefore, provides against

^{*} The Expediency of Elevating the Profession of the Educator. By John A. Heraud, Esq. 1839.

such a misapprehension of the true purposes of a liberal education.

At the school at which you commenced, or more probably, at an academy which is specially devoted to an advanced course of instruction, you are, as I shall presume, called on to make fresh exertions, to raise a superstructure of education on the basis already formed. The general aim, as has been just mentioned, is to make you a highly accomplished man, familiar not merely with popular outlines of knowledge, but with profound views of science and literature in their numerous departments; and not alone acquainted with your own language, but with the classical languages of a past age, as well as some of the living tongues of modern Europe. Of such materials is what is called the education of a gentleman. This I propose to describe.

Subjects of education may be compared to a tree and its branches. From each main branch spring lesser branches, and each lesser branch bears still smaller branches. The stem of school education may be said to have two principal branches. Science and Literature, each ramifying into divisions and subdivisions. By Science, in its broadest sense, is meant a methodised knowledge of Nature—the term Nature being employed by men of science to signify the Creator and His Works. But science is a subject of vast extent, and for convenience in education, is divided into numerous branches and sub-branches-the whole, however, whether physical or moral, having an intimate relationship, and acting in universal harmony. We learn from history, that a knowledge of the sciences has been of slow growth during the past three thousand years, and though much progress has been made in comparatively recent times, much remains to be discovered by the researches of the studious. In former ages, almost every branch of scientific inquiry encountered serious opposition from those who, from mistaken views, feared that

knowledge would in some way prove injurious to society. But true science has outlived these times, and all now concur in the propriety of an earnest and truthful examination of the sublime operations it is her object to elucidate; every new discovery revealing the power, wisdom, and goodness of God in the works of creation.

In treating of Science, we may first refer to Natural Philosophy, in which are usually comprehended those branches of physical science that treat of existing bodies, their constitution, their motions, their mutual connection, and their influence on each other. By existing bodies is meant those bodies, inanimate or animate, made known to our senses. It belongs properly to Natural History to describe and classify these bodies, and in doing this they are divided into three kingdoms—the animal, vegetable, and mineral. The peculiar properties of animals and vegetables which constitute them living beings, form a separate branch, called Physiology or Biology. Natural Philosophy, in its strict sense, or Physics. as it is now generally called, is limited to properties and appearances common to all bodies, whether animate or inanimate: and is usually taught under the following heads: Laws of Matter and Motion; Mechanics; Hydrostatics, Hydraulics, and Pneumatics: Acoustics: Optics: Electricity and Meteorology.

The Laws of Matter and Motion form not only a proper introduction to Natural Science, but constitute that particular department of it with which it is of the most importance that all should be familiar. Sometimes, the subject is subdivided into Statics, or matter in a state of rest; Dynamics, or matter in a state of motion; and Heat. By a study of these departments, we have opened up to us a knowledge of some important natural phenomena. For example, an untaught person sees a stone fall to the ground; but cannot give a reason why the stone falls instead of rises. He sees a particle floating on the surface of a cup of tea, and going to

the side instead of remaining stationary; but he can offer no explanation of the cause of this curious fact. He sees that a drop of dew on a blade of grass assumes a globular form; but he cannot tell why the globular form in particular is always assumed. And so on with many other phenomena. Now, it is interesting to know something of the principles in nature which produce results so very remarkable.

The world is largely indebted to Sir Isaac Newton for its knowledge of the principles or laws bearing on matter and motion. While still a boy at school, at Grantham in Lincolnshire, he devoted many of his leisure hours to study, which in fine weather he pursued under the shade of trees in the fields. He afterwards was at the university of Cambridge, and returning thence to his parental abode at Woolthorpe, he, about the year 1665, made some of his great discoveries in According to a well-known anecdote, natural philosophy. as he was sitting one day near an apple-tree, an apple fell to the ground. Why did it fall? Reflecting on the phenomenon, he came to the conclusion that the dropping of the apple was caused by the attractive power of the earth; and pursuing his investigations, the conviction was attained, that it is by a marvellous system of attractive and repulsive forces that the whole planetary system is sustained.

Attraction is thus a great law of nature. Every atom or particle of matter is drawn towards every other particle. The attraction between any two portions of matter is stronger the less the distance; and if they are free to move, they approach each other, the less moving faster than the greater. Different terms are employed, according to the circumstances under which the force acts. Thus the inclination of masses of matter, as in falling bodies, is usually called attraction of gravitation; while the rising of liquids in porous bodies, as the damp in walls, is called capillary attraction. The laws of equilibrium, centre of gravity, projectiles, the pendulum, &c., are

all treated in connection with this subject, a correct knowledge of which is very desirable; for by ignorance and neglect of these laws, much mischief ensues. Under the head *Mechanics*, the doctrine of forces is applied to mechanical contrivances, as levers, screws, wheels and axles, pulleys. Independently of illustrating the principles on which complex machinery should be constructed, this branch of science is of value in many ordinary arrangements. It is from a deficiency of this kind of knowledge, that there is often much misexpenditure of animal power in the drawing of ploughs and vehicles of conveyance.

In the department of Hydrostatics, Hydraulics, and Pneumatics, are expounded the laws which govern fluids, liquid and aëriform, whether at rest or in motion; more particularly, the pressure of water under various conditions, and also the nature of atmospheric pressure. A knowledge of the subject is rendered practically available in connection with pumps, siphons, aqueducts, and other engines of art. It is likewise useful in contriving plans for the ventilation of houses and public buildings. Under the head Acoustics, are treated the laws of sound, including the phenomena of echoes, and those agreeable impressions on the ear which constitute musical sounds. The organs of the human voice and of hearing, are also explained in treatises on acoustics.

By Optics we are taught the properties of light and the laws of vision. In this branch of science are explained the motions of the rays that issue from luminous centres, their bendings and reflections from the surface of bodies, their varied actions in producing colour; likewise the nature of telescopes and other optical instruments. Further, it treats of that wonderful apparatus, the human eye, and the manner in which pictures of the outer world are brought within reach of mental perception. Electricity is a branch of science intimately connected with chemistry. It refers to a subtile power in nature, usually called the electric fluid, of which lightning is the most

conspicuous manifestation. Under it are comprehended the laws of magnetism and the nature of magnetic instruments; the most remarkable of these being the electro-magnetic apparatus now established for telegraphic communication. The science is comparatively modern, and constantly receiving accessions. *Meteorology*, the last of these branches of knowledge, is the science of atmospheric phenomena. It is founded chiefly on the laws of heat, pneumatics, and electricity.

Chemistry ought properly to follow the above-mentioned branches of science. It is the science of analysis, and specially treats of the elements of matter, their combinations and relations to each other. Anciently, it was believed that there were but four elements—earth, air, fire, and water. Such rude notions are long since exploded. It is now known, by chemical analysis, that there are upwards of sixty elementary bodies. Chemists tell us of what earth, air, and water are composed, and we likewise learn that fire is only an extreme condition of heat. The discoveries and operations of chemistry are of the highest value in connection with medicine and the practice of various arts; as dveing, glass, soap, and candle-making, bleaching, and other useful arts. Chemistry cannot be learned from books. To be acquainted with it, we must attend the chemist's laboratory, and assist in his experiments. Having so gained some practical knowledge, the student may afterwards, with the aid of a simple apparatus, pursue his experiments at home; and few branches of scientific inquiry furnish so much amusement combined with instruction.

Next to Chemistry, may be placed that group of sciences, comprehending Astronomy, Geography, and Geology, with their allied branches. Acquainted with the laws relating to matter and mechanical forces, the mind is prepared for a knowledge of Astronomy—that sublime science which teaches whatever is known of the heavenly bodies. In the early ages of mankind, it was supposed that the earth was, as it appears to the eye, a

fixed plain, or at most a fixed sphere, round which all the heavenly bodies moved. The discoveries of Copernicus and others overturned these ancient theories, and established the fact, that the earth is one of a number of planets which revolve round the sun, and is only a speck in creation. In the biographies of Copernicus, Galileo, and Newton, much of an interesting kind is told respecting astronomical discovery and the prejudices which it had to contend with before receiving universal acceptance. Astronomy, as now established, may be studied in elementary treatises; but so much is the subject connected with mathematical calculations, that no one can possess a proper knowledge of astronomy without being acquainted with algebra and the higher branches of mathematics.

Geography, the science which describes the superficial appearance and conditions of our globe, is ordinarily studied in elementary treatises, and requires the assistance of maps. The subject is divided into physical geography, or natural superficies of land and water, along with the distribution of animals and plants; and political geography, which refers merely to artificial arrangements, as kingdoms and nations. In connection with physical geography, there is a sub-branch, called Hudrography. which has a special reference to the ocean, with its tides, currents, and other conditions. By possessing a command of suitable books, the mind may be stored with a knowledge of geography without much school instruction. Lessons, however, are desirable on the nature of artificial globes, the method of discovering the latitude and longitude of places, and other particulars. There are two artificial globes, the terrestrial and celestial; those best adapted for educational purposes being twelve inches in diameter, movable on stands.

Geology is the science which treats of the materials composing the earth's crust, their mode of arrangement, and the causes which have produced the present appearances. It is the science

of rocks and stones, layers of sand, clay, metallic ores, and other substances. By it, we acquire a knowledge of the vast changes which have taken place in the long course of ages-the rising of hills, depression of valleys, fluctuations in the situation of seas, deposits of coal, and other phenomena. A general information on geology is to be obtained from books; but to attain a thorough and satisfactory knowledge of the subject, we must make diligent personal investigations. The true geologist sallies out to the fields, the hills, the sea-shore, and other places which offer subjects of study, and there, with a hammer to break pieces from the rocks, he pores over the works of nature. Perhaps, in no branch of inquiry are there so many persevering students as in geology; for the pursuit is fascinating, and awakens the mind to grand conceptions of the past history and condition of our planet. To the earnest student, not much school education is necessary. Some of the greatest geologists of modern times have been almost self-instructed. Mineralogy, which has special reference to mineral substances, is a branch of geological science, to which some professors confine their investigations.

Another important department of physical science, embraces Zoology, Animal and Vegetable Physiology, and Botany. Zoology is that branch of science which treats of the whole animal kingdom, its orders, genera, species, and varieties. In former times, it was usual to comprehend all animals under the four simple divisions—beasts, birds, fishes, and insects. This method of division, however, is now dismissed, and another substituted, more in exact relation to the structure and nature of animals. The Cuvierian system supposes four divisions: the first or simplest is the Radiata, which includes animalcules, worms, polypes, star-fish, and other creatures; the second is the Mollusca, including shell-fish and other animals; the third, the Articulata, or jointed animals; and the fourth, the Vertebrata, or animals with a backbone, in which division are

included reptiles, birds, and mammalia or suck-giving animals. These divisions are classified in numerous sub-divisions to a degree almost infinite; for of the lesser kinds of animals there appears to be no end of the series. As yet, the subject is far from complete, and there is much need of some less complicated system of classification than that of Cuvier. Zoology may be studied in large and comprehensive treatises, but naturalists. as in the case of geologists, who desire to go earnestly into the subject, must make personal researches in the open field of nature, according to determinate rules of investigation. These explorations are sometimes conducted with great enthusiasm: the most minute insects not escaping examination. evidences of these zoological researches, and of skilful manipulation in preserving specimens, are seen in museums of natural Animal Physiology is an allied branch of zoology, treating of the physiological economy of animals; as the functions of the bones, muscles, and nerves, the digestion, circulation of the blood, and breathing apparatus. Latterly, it has been taught popularly, with a view to imparting a knowledge of laws affecting bodily health.

Vegetable Physiology is that branch of science which explains the organisation and vital functions of plants. Botany, or, more correctly, Systematic Botany, recognises the arrangement of plants into orders, tribes, genera, and species, according to their respective forms and qualities. The united subject is one of the most interesting in the whole round of science, and is pursued with enthusiasm by many admirers of the works of nature.

It is to be noted that a study of any of those departments of science bearing on the great objects and operations of nature, more particularly natural philosophy, astronomy, and physical geography, cannot be carried much beyond simple outlines, without a competent knowledge of *Mathematics*. We may be told of the laws of stability and motion, of the forces which bind the planets in their courses, of the pressure of fluids, of heights,

depths, and distances; but all must be taken on trust, and we attain no thorough conception of such phenomena unless we can advance proofs and demonstrations brought from mathematics, the science of measurement. Hence, the well-known importance of instruction in mathematics, a knowledge of which may be said to mark the boundary between the smatterer and the man of science. If you wish to be really learned, you will need to study mathematics.

This branch of human knowledge has many sub-branches, pursued according to the opportunities and desires of pupils. The more abstruse branches, however, are studied only by those scholars at the universities who devote years to the pursuit—the university of Cambridge being understood to take the lead. Setting aside Arithmetic, in which all young persons are less or more instructed, the branches of mathematics ordinarily studied, are Plane Geometry, Solid and Spherical Geometry, and Practical Mathematics. last includes plane trigonometry; mensuration of surfaces, heights, and solids; conic sections; barometric measurement; projectiles: stereographic projection in relation to spherical trigonometry; astronomical problems; construction of maps; dialling: geodetic surveying: and other departments. foregoing are usually comprehended in three separate works. each consisting of one volume. Algebra forms the subject of another volume, and may with advantage be made a preliminary study.

Plane Geometry, which is the general basis of mathematical science, was greatly advanced by Euclid, an eminent mathematician of Alexandria, who flourished 300 years before the Christian era; his six elementary books, improved by Simson and Playfair, are comprehended in all school treatises. The whole of the above-mentioned branches constitute a fair course of education in mathematics, and with less I cannot recommend you to be satisfied. Commencing with Algebra, or the

science of indefinite quantities, and Plane Geometry, the subject will appear intricate and uninteresting; but as you advance, the mind will experience a new pleasure—namely, that of solving, by as clear a course of undeniable proof as that two and two make four, problems which are to the world generally shrouded in mystery, and which defy any mere popular exposition. The study cannot be pursued without deep thought and a close and earnest attention to facts; and hence the mental training, which, as already stated, is associated with this branch of learning. Having received a certain amount of initiatory instruction from a teacher, you may subsequently pursue the private study of mathematics, by means of the books to which we have referred; and for this purpose, keys to exercises may be procured along with the respective treatises.

Certain professional pursuits could not be carried on without a knowledge of mathematics. It is by mathematical calculations that astronomers are able to prognosticate eclipses, and furnish the knowledge of other celestial phenomena contained in yearly almanacs; that navigators are able to steer their way across the ocean, and tell at any given moment where they are situated; that civil-engineers are able to make surveys, and plan bridges, aqueducts, railways, and other great works of art; and that military commanders are able with advantage to direct their gunnery and lay siege to fortifications. In forming dials, clocks, watches, pendulums, maps, barometers, and many other objects of art, also in gauging, mathematical knowledge is essential.

Physical Science with its applications having been considered in relation to a course of instruction, we proceed to that branch of knowledge which constitutes *Mental Science*. Here is an entirely different kind of study. Instead of facts admitting of mathematical demonstration, we have to deal with the human mind and methods of reasoning—the world of intellectual powers, sensations, and feelings. Difficult as may appear the

proper treatment of this intricate subject, it has been reduced to a methodic system, which at least forms a recognised course of instruction in mental philosophy. Of the nature of this course, we need only indicate here the following departments: 1. Psychology, or the science-proper of the human mind; of which Phrenology is a particular view not generally adopted: and the works of Locke, Reid, Brown, Stewart, and Abercrombie, remain the chief text-books on the subject. 2. Ethics, or the science of moral obligations and duties, and which is sometimes spoken of under the term Moral Philosophy. 3. Logic, or the science of reasoning according to correct principles; of which Natural Theology, or the demonstration of the existence and attributes of the Deity, by reasoning from His works, may be considered as an important application. The term Metaphysics is sometimes applied in a vague way, so as to include the mental sciences in general. But in its proper sense, it is restricted to speculations as to the nature and limits of human knowledge; as to what things are in themselves, apart from what our senses tell us about them; and similar abstruse questions; which, however excellent as a kind of mental gymnastics, have never yielded any very tangible result.

A scientific education would not be complete without instruction in *Political Economy*, which treats of the creation and distribution of wealth, also the principles that regulate commerce, and which, in certain circumstances, insure national prosperity. *Social Economy*, which treats of the arrangements of civil society, is an allied branch of this important subject; but it does not admit of exposition on such determinate principles.

LITERATURE is that widely spread branch of education which usually embraces History and Languages, though by a more general and correct application, the term *literature* includes every variety of writing on any kind of subject. History, which belongs to the highest class of literature, refers to the

social condition of mankind from the earliest period of which there is any authentic record; and, consequently, it must include the department of sacred or Scriptural history, and that of profane history, or the ordinary narratives of historical writers.

The importance of a knowledge of History, is universally acknowledged. What can be more desirable than that every intelligent person should be acquainted with the principal events that have occurred from ancient to modern times, and particularly of those events of interest connected with his own country? A proper course of school instruction in this branch of knowledge follows the stream of civilisation, which arose in Egypt and adjacent countries above three thousand years ago; spread to Greece; thence to Rome; and, finally, to western Europe, whence it flowed through Great Britain, to the transatlantic continent. Accordingly, the first historical treatise refers to the Egyptians, Jews, Phonicians, Assyrians, and Babylonians, Persians, and other Asiatics. Next, is taken up the History of Greece, which exerted a powerful influence by its language and polite arts on ancient nations. The Greeks being subdued by the Romans, we now come to the History of Rome, which carries us to about the end of the fourth century of the Christian era. The Romans now sinking as a nation, we pass on to general Medieval History, in which is traced the character of the feudal era, the history of the Church, and rise of modern society and governments. Next, we study the History of Great Britain, in which are comprehended the histories of England and Scotland, the political union of the two countries, and ultimately the union with Ireland; the whole being explanatory of the existing institutions and social condition of the empire; and including the rise and progress of the colonies, particularly of the United States of America, which derive their language and general usages from the mother-country. In pursuing this course of history at school,

it is not intended to do more than lay down a groundwork for future study. The object is to awaken the mind to a consciousness of the great landmarks of civil history; and that being done, the student is left to make a wide range of inquiry in after-years, when books will form one of the main solacements of his existence.

Besides civil history, the student is expected to make himself acquainted with the history and nature of general literature. The branch of college education embracing this extensive subject, is usually designated Rhetoric and Belles-Lettres-Rhetoric being explanatory of the principles of persuasive eloquence, necessary to be known chiefly by public speakers: while by Belles-Lettres is signified polite or elegant literature, including the more imaginative class of productions in prose and poetic composition. A course of Belles-Lettres has in view the cultivation of correct taste—of the faculty of appreciating and enjoying the truly beautiful in poetry and similar compositions. But a similar cultivation of taste ought to be extended to the other fine arts, such as Architecture and Painting; and every man of liberal education is expected to have some acquaintance with productions of acknowledged excellence in these departments. The term Esthetics, is sometimes employed to designate all subjects connected with cultivated taste in general, and may be defined as the science of the beautiful.

That department of literature which refers to languages, embraces, of course, a knowledge of English, as elucidated in grammar and etymology. Grammar being acquired in the early stages of education, the student, in an advanced course, is expected to master Etymology, which treats of the origin of words. The English language, as is well known, is a compound of Anglo-Saxon, Danish, Norman-French, and Latin, with a few words from the ancient British. There are likewise some words of Greek origin, but they are mostly introduced

through the Latin, or applied only to scientific nomenclature. The bulk of the language is Anglo-Saxon, and therefore he who desires to have a correct knowledge of its structure, must study that language, which is a variety of the German. Altogether, the English language consists of thirty-eight thousand words, of which twenty-three thousand, or five-eighths, are Anglo-Saxon. A person accomplished in etymology has no difficulty in running down a page of a book, naming the root of each word as it occurs.

In the literature of recent times, words of Latin origin are more copiously introduced than in the writings of a former period. A knowledge of Latin is therefore of some value for etymological purposes; but this is deemed of less importance than other advantages derived from a study of this classical Whether Latin should be taught at all to the greater number of youths, has been a question much canvassed. The cause of this diversity of opinion is obvious. Until a few years ago, the study of Latin was carried to such an excess, that it absorbed nearly the whole of the school-years of youth. In the greater number of seminaries, except a bare knowledge of reading, writing, and arithmetic, nothing was taught but Latin, and youths of good standing actually left school without being acquainted with a single fact in science, geography. history, or general literature. So monstrous an abuse led to a general expression of hostility to Latin, which has happily subsided. At present, by universal consent, it is admitted to its proper place, as one of the many means which may be advantageously employed in the general business of education. To many youths, Latin is a dry and distasteful branch of

To many youths, Latin is a dry and distasteful branch of study. They do not understand why they should learn it, and care not for being instructed in a thing so seemingly useless. If such be your feelings, a few words of explanation may perhaps be of service. Latin is the language which was spoken by the ancient Romans, and in it are embodied the writings of the

poets, orators, and historians belonging to that remarkable people. For some ages after the dissolution of the Roman Empire, Latin continued to be the language of literature, and was universally employed by men of erudition. It still largely mingles in the affairs of learned bodies, and is a key to Greek, which forms another grand language of antiquity, transmitted to us in many classic productions. Besides enabling us to peruse the works of Roman authors, as originally written, by which, in idea, we listen to the refined sentiments of men who flourished thousands of years ago, the study of Latin is a discipline to the thinking faculties, a method of polishing and humanising the understanding, which is not attainable through any other agency. In short, the youth who becomes a fair Latin scholar, acquires a tact in the composition of his own language—a delicacy of perception in rules of construction and choice of terms, which he could scarcely possess, if his knowledge extended only to his vernacular tongue. The numerous allusions in current literature to the mythology and heroes and heroines of ancient writers, may be allowed to form another reason why a liberal education should include this branch of knowledge; although it would be idle to deny that translations in our own language, and in French and German, are so numerous and so well executed as to supply much that at one time could be obtained only through the original language. As regards those young men who are to engage in such professional pursuits as demand a knowledge of Latin, this branch of study is a matter of necessity, and for them no explanation is required. Not a little of the difficulty experienced in beginning

to learn Latin, seems to be the absence of preliminary information respecting the structure of the language; which differs essentially from the English. Learners need to be informed that a large number of ideas which we express by distinct words, are expressed in Latin by the terminations

or inflections of other words. Thus, every noun and verb is changed in a variety of ways; and the committing of these variations or inflections to the memory, forms the chief obstacle to an easy acquisition of the language. For example, the Latin word penna, which corresponds to the English word pen, by being changed into pennæ, is made to express the two English words to (a or the) pen; while pennis expresses, with So, also, time and conditions are expressed in verbs by similar changes; thus, while amo expresses I love. amavi signifies I loved, amem, I may love, amator, thou shalt be loved; and so on with variations of termination, to the number of about a hundred and forty in the single verb amo, to love: each different inflection signifying certain associated words. In fact, inflections are supposed by many to have had their origin in words at one time separate, though ultimately embodied in the word to which they had referred. Another peculiarity likely to be a little startling, lies in the arrangement of words in a sentence: the Romans usually put the substantive before the adjective, as a man good, apparently thinking of the man first, and of his quality afterwards; they also generally put the verb very far on in a sentence. Hence arise difficulties for the learner; but he in time regards them with a feeling of interest, as shewing how groups of men, removed from each other in place and time, will form their ideas so differently, and yet to the same purpose.

On various accounts, you are earnestly recommended to master this ancient and venerable language, beginning with the inflections and grammatical definitions usually given in Rudiments for schools. Possibly, you may not at first apprehend the meaning of the rules in syntax, but they ought to be fixed in the memory, and their value will afterwards be appreciated. After passing through the grammar, you will advance to the simpler kind of class-books. The course or curriculum of Latin study at schools and universities, is usually

confined to the works of those writers who lived in what is called the Augustan age, when the language and literature of Rome had reached their greatest perfection. The most approved works, including history, oratory, and poetry, are those of Eutropius, Cornelius Nepos, Cæsar, Quintus Curtius, Sallust, Livy, Cicero, Tacitus, Phædrus, Ovid, Virgil, Horace, Catullus, Tibullus, Propertius, Juvenal, and Terence. Portions of these authors, more or less extensive, and of gradually increasing difficulty, are prescribed as lessons at school and university, and form the subject of private readings of the more advanced students. At many schools, pupils do not carry their study of Latin beyond three or four books; but in this case, they do not attain a sound knowledge of the character of Roman literature.

Latin, as has been said, is a key to Greek, which, from the peculiarity of its alphabet and its sounds, is far from being an inviting language to young scholars. After Latin, however, it may be mastered with comparative ease; and the study of its literature is particularly fascinating. The usual course of Greek study is confined chiefly to the following works: The New Testament in the original Greek, Xenophon, Herodotus, Thucydides, Demosthenes, Æschines, Lysias, Aristotle, Plato, Homer, Hesiod, Euripides, Sophocles, Æschylus, Aristophanes, Pindar, and Theocritus.

For the assistance of pupils in Latin and Greek, school editions of the classics are now issued, with English explanatory prefaces and notes. When, however, these explanations are carried too far, they may be said to amount almost to an entire translation, and do much more harm than good. You are recommended on no account to rely on translations, but to make every possible exertion to translate your own lessons. It is only after you have acquired a fair knowledge of Latin and Greek, by several years' study at a preparatory academy, that you can with advantage proceed to college. The

proper object of your doing so, is to finish the education with a higher course of study. The business of the schoolmaster is to lay a due groundwork for the college professor, who by lectures and other means seeks to elevate the conceptions of the student, and lead him to independent inquiry and investigation; so as gradually to transform him from the school-boy into the accomplished man. For this purpose, the authorities of a university hold out honours of various grades as a stimulus—the honour of 'Master of Arts' being a dignity to which even the noblest aspire. The higher honours are attained at English universities only by extraordinary proficiency: and to reach this point, some students, even though men of large fortune, diligently pursue a course of Latin and Greek reading, under the direction of tutors, throughout a period of several years. The world in general, who see only the outsides of things, are not aware of the earnest perseverance with which many young men of high connections pursue these readings during the autumn vacation in the solitudes of Wales and the Highlands of Scotland. But how else could be achieved those classical attainments we observe in certain members of the British legislature and other public bodies? I need only add, that it is one of the advantages of a public education at such universities as Cambridge and Oxford, that youths are brought in contact with erudite professors and tutors, as well as with the refining qualities of polite society.

Besides being a key to Greek, Latin is the principal element in French, Spanish, and Italian; these modern languages being little else than a kind of Latin, corrupted and altered through circumstances. A knowledge of French, and also of German, will usually be found of so much practical use in after-life, that I would strongly urge young men of the middle ranks to study them industriously. Both languages may be learned from school treatises, but the instructions of

a teacher are necessary for the sake of correct pronunciation.

There are some other branches included in a course of liberal education; among which may be mentioned Drawing and Perspective, which form delightful subjects of practical study, a knowledge of which is promoted by an acquaintance with the rules of geometry. Music, likewise, now forms a branch of study among all persons of refined taste. It does not appear necessary, in a work of this nature, to point out the special branches that are required by young men destined for professional pursuits: it need only be stated, that study for the church, law, medicine, or the army, is extended over several additional years, and makes large demands upon the aspirant for private and preparatory reading.

MENTAL CULTURE.



HATEVER may be the extent of school education, it does not supersede the necessity for self-improvement. Even the most liberal academic instruction leaves many gaps to be filled up, much to be done for moral and intellectual advancement. Assuming

that the amount of your education while at school was comparatively small—and that is more likely to have been the case than otherwise—and that you are now entered on some industrial career, the consideration is, How are you to commence and carry on a process of mental culture by your own unassisted efforts?

The first thing clearly desirable, is the conquest of your own will; that is to say, you must acquire so effectual a command

over the passions and inclinations, as will enable you to compel the judgment to pursue a line which, according to all reasonable expectation, will lead to an improvement of the knowing and reflecting powers, as well as the moral sentiments. This, in fact, is, so to speak, the battle of life—the struggle between passion and reason, in which myriads sink and perish. Habits of intemperance, for instance, not to speak of other indulgences, are easily acquired—and what hosts of young men become their victims! But, as already mentioned, all such allurements must be remorselessly trampled under foot—all difficulties, which for the most part are so only in appearance, must give way—if you would, with any chance of success, enter on a path of improvement:

'The wise and active conquer difficulties By daring to attempt them: sloth and folly Shiver and shrink at sight of toll and hazard, And make the impossibility they fear.'

Rowe.

Few difficulties are insuperable to the prudent and brave. There are, however, even negative advantages in intellectual exertion. It is cheering to know that when the mind is occupied with lofty aspirations, there is no room for thoughts of a grovelling tendency, and therefore, except at the outset, little or no trouble is incurred. Vacancy of mind is a phrase without meaning; for when the mind is not filled with something better and nobler, it is an arena for the struggle of the brute instincts; and the real business before you is to give yourself such work as will keep your mental faculties in healthful exercise.

The cultivation of the mind, then, is to be pursued not less as a duty than a pleasure, irrespective of all chance of social advancement. 'There is,' says an authoress, 'no situation in life so high that must not, after all, owe its highest enjoyments to feelings with which mind is connected; there is none so low which may not be cheered and refined from the same source. Independent of all worldly considerations, mental pursuits invariably bestow a rich reward on their votary, in the delight attendant on their cultivation, and the temporary oblivion at least of all anxious cares in the abstraction they require.' * The special line of study is of no consequence, provided it be prudently considered, and entered on with sufficient earnestness. You will hear much of genius—a natural tact or aptitude, not to be acquired by art. No doubt, there are peculiar natural gifts which overleap every difficulty; but the world is not composed of paragons, but of people with average mental endowments. The race is on the whole fair. That which we have to look to as the prime element of success is Perseverance. To that, all men of eminence have been less or more indebted, and without it their aims must necessarily have failed. Most of them at first pursued their diligent career in obscurity. While others were indulging in inglorious ease, or following some frivolous amusement, they were closely adhering to a prescribed line of study-up early and down late-pondering at every odd hour on the means of improvement-never discouraged by neglect, perhaps rather glad to be unobserved and let alone—always hopeful, trustful-doing their duty, and leaving the issues in the hands of God.

In ordinary circumstances, young men embarrassed by onerous, and perhaps exhausting labours, have little time for mental culture. Borne down by professional drudgery, where are those hours they can spare for useful study? Every one will answer this question for himself. We can fully understand that innumerable difficulties lie in the pursuit of knowledge; yet, can it be forgotten that a vast amount of valuable time is systematically misspent—worse than wasted—which might be

Mrs Strutt's Triumph of Genius and Perseverance.

devoted to a good purpose. How many hours in the morning are thrown away in bed! How many are wasted listlessly in the streets! What a misexpenditure of time, means, and health, in coarse convivialities! And what might not society be, were these things properly considered! Assuming that you have at command only two out of each twenty-four hours, much may be done with that brief period during successive years, if, as Johnson says, you set to work 'doggedly.' It might be possible, with no greater opportunities, to learn Latin and one or two living languages, to acquire a good knowledge of English composition, and to be acquainted with the writings of some of the best authors. All this has been repeatedly done, and there is no reason why it should not be done again.

The perusal of the biographies of distinguished men, will shew some remarkable instances of triumph over early difficulties. Could there be anything more discouraging than the early helplessness of Gifford, the late distinguished editor of the Quarterly Review. He was left an orphan at thirteen; was put to sea as a cabin-boy; was afterwards bound apprentice to a shoemaker; and in this condition was so poor that he could not buy paper, but used to work algebraical questions with a blunted awl on fragments of leather. Through the kindness of a gentleman who noticed his abilities, he was rescued and educated, and he afterwards manfully fought his way into But were not many of the distinguished men public notice. of modern times originally shoemakers, gardeners, carpenters, printers, masons, or connected with other employments equally humble? And is it not seen that their mental improvement was due in a great measure to their own resolute determina-Telford, who became an eminent civil engineer, was originally a stone-mason, and spent his leisure hours in poring over such volumes as fell within his reach, with no better light than that afforded by the fire, or 'ingle' as he calls it, of his mother's cottage. In a little poem in the Scottish dialect. addressed to Robert Burns, he sketched his own character, and hinted at his own ultimate fate:

' Nor pass the tentie curious lad,
Who o'er the ingle hangs his head,
And begs of neighbours books to read;
For hence arise
Thy country's sons, who far are spread
Baith bold and wise.'

A more recent instance of self-culture in a stone-mason, is that of the late lamented Hugh Miller, who became eminent as a geologist and man of letters. How, while a boy, he took a fancy to geological inquiry, and, unaided, made some remarkable discoveries among the rocks on the sea-coast at Cromarty; how, when working for a livelihood with chisel and mallet as a stone-hewer, he devoted his spare hours to his favourite study, and lived untainted amidst dissolute companions; and how, in the course of events, he very naturally arrived at literary eminence—are all facts well known. In looking over his autobiography, entitled My Schools and Schoolmasters, we have a glimpse of that species of mental culture which is so desirable in the young. One day, he was working on a gravestone in the church-yard of Cromarty, when the minister of the parish entered into conversation with him, and was so pleased that he invited him to his house. 'I accordingly waited upon him in the evening; and we had a long conversation together. He was, I saw, curiously sounding me, and taking my measure in all directions. He inquired regarding my reading. and found that in the belles-lettres, especially in English literature, it was about as extensive as his own. He next inquired respecting my acquaintance with the metaphysicians. "Had I read Reid?" "Yes." "Brown?" "Yes." "Hume?" "Yes." "Ah, ha, Hume! By the way, has he not something very ingenious about miracles? Do you remember his argument?"

Miller remembered the argument, and also referred to Campbell's refutation. That which is here worthy of remark. is the circumstance of an operative stone-hewer, whose school education had been of a very meagre kind, having made himself acquainted with works of a profound metaphysical nature. and been able to reason upon them. Is this not an instructive example of an obscure operative preparing himself by selfculture for whatever Providence might have in store for him? Had he not read to some advantage, of what avail would have been the most favourable opportunity for bringing himself into notice? However, had he never emerged from his original condition, his was still the gain—the happiness of a cultivated understanding. Miller's autobiography—overlooking the egotism incidental to this class of works—is one of the most inspiriting which can be read by youth. His life bore a double moral—an example to be followed, and a beacon to be shunned: for with all Hugh Miller's wonderful abilities, he seemed to be ignorant. or at least neglectful, of the principles which regulate health. and fell a victim to excessive tasking of the mental powers.

It is gathered as a general fact from the lives of men who attained eminence through their own exertions, that they owed their mental improvement to a methodical line of study. They did not study by fits and starts; neither did they addict themselves to a habit of desultory reading. It is remarked by Sir Joshua Reynolds, in his Discourses on the Fine Arts, that 'a student is not always advancing because he is employed;' in other words, much precious time is often frittered away in vaguely formed, or imperfectly executed plans, instead of being employed on some prudently considered line of operation, with a determinate object in view. With these observations, I may offer the following hints for your guidance:

1. Lay down a method of study, as time and circumstances admit; and endeavour not to be diverted from it by contemptuous sneers or by casual trifles. Having formed your plan,

follow it. Avoid desultory and unprofitable reading. Keep the mind pure and braced, by abstaining from the perusal of books of a mischievous tendency, and by refraining from vain thoughts. One of the weaknesses of youth is what is termed 'building castles in the air'—forming idle expectations which end in disappointment, and which at all events absorb time that ought to be usefully occupied. Ambition within proper limits is laudable; but nothing is to be gained without self-sacrifice. It is not an uncommon error among young persons to be always looking about for some one to patronise and bring them forward. Their proper course is to use means for self-improvement, and give themselves little concern about consequences. In good time, worth usually makes its way.

- 2. Avoiding, as has been said, desultory reading, select and attach yourself to a subject in science or literature—say a department of civil history—and proceed methodically, till you have mastered it. One instructive book, well read and studied, is of more value than a hundred read indifferently. Your object is to read in order to think, not to read to kill time. Among the vast number of readers, few think of what they have read, and after perusing whole libraries, they are not wiser than they were at the beginning. 'Those,' says Locke, 'who have read of everything, are thought to understand everything too; but it is not always so. Reading furnishes the mind only with the materials of knowledge; it is thinking that makes what we read ours.'
- 3. In so learning to think on subjects of study, you will be assisted by a practice of taking notes of the more remarkable facts and conclusions. For this purpose, procure a blank-paper book, to be used as you proceed. When your notes are completed, enter your remarks on the subject and the manner of its treatment.
 - 4. Having analysed one work, take up the work of another

writer on the same subject. Make notes as before, and finally compare the two different methods in which the subject has been treated.

- 5. When you meet with an obscurity in thought or language, try if possible to discover its meaning. Do not pass over difficult terms, as if they were of little consequence. Apply to a Dictionary, where at all necessary.
- 6. In studying any branch of science, write down every fact of any consequence in your note-book; so that on looking back you will see the whole process of building up the theory. Compare the facts advanced by authors with what falls within the range of your own observation.
- 7. If you begin the study of languages, make it a rule to commit to memory a certain amount every day, although it be no more than one or two lines. Think over those rules of construction which seem difficult, and do not quit them till you learn their true intent.
- 8. Keep a journal for entering observations on daily occurrences. Let each day bear a record of what you have learned; and do not scruple to write the truth. The consciousness of having spent a day usefully is one of the pleasures of life, and will be rewarded with peaceful slumbers.

'Toiling, rejoiding, sorrowing,
Each morn will see some task begun,
Each evening see its close;
Something attempted, something done,
Will earn a night's repose.'

LONGFELLOW.

9. In walking for exercise, you can, without appearing intrusive, exercise your powers of observation. If you observe anything remarkable in nature or art, make a note of it in your journal. When you attend lectures, try to write a neatly condensed account of what you have heard. In the same way, be

prepared to explain the subject of such sermons as you hear in church.

- 10. The writing of essays for mutual criticism by a party of young men, who meet at each other's houses, is a well-known method of improving the thinking powers, and it possesses the advantage of creating a wholesome emulation. If you fail in your literary experiments, try again; and if you still fail, try again. Try, and try, till you succeed to your own satisfaction and that of your friends. Never mind trouble. There is no hurry. Spare no pains to do everything well.
- 11. Acquire a habit of investigating alleged facts, and reasoning accordingly. You will remark that much of what passes for argument rests on a species of hearsay evidence, which comes to nothing when it is sifted. Facts, not notions, are the proper basis of reasoning: but let it be also remarked, that many things must be taken on a reasonable probability of their truth. It is Walter Scott, we think, who says: 'If there is a vulgar credulity, there is also a vulgar incredulity.' Certain truths not being within the reach of mathematical demonstration, we must accept them under moral guarantees of their accuracy; and on this account, the highest intellects are usually the least presuming. Newton, one of the brightest ornaments of philosophy, left behind him the celebrated saying, 'that he appeared to himself as only a child picking up pebbles from the shore, while the great ocean of truth lay unexplored before him.'
- 12. It is necessary to offer these cautions, for the young, in pursuing their investigations, and while still only 'smatterers' in knowledge, are apt to assume extraordinary airs of wisdom. Offensively cavilling at generally accepted truths, or dogmatising on particular subjects, they seem to insist that they are right, and all the rest of mankind wrong. In all modesty, learn before you attempt to teach. Be in no hurry to make known your opinions; for in a few years hence, and by more extended experience, you will probably think quite differently.

- 13. You will recollect what has already been said about the necessity for religious and moral training being carried on along with intellectual culture. I may, here, only add that you ought to make a rule of reading and considering at least one chapter of the Bible daily. You will not, for various reasons, fail to experience the benefit of doing so; and in travelling to a distance, let a small Bible form part of your equipment. Although Sunday is specially set apart as a Sabbath for religious observances and meditation, you cannot be too forcibly reminded that Christianity must form a pervading principle every day-at all times shedding a divine sunshine through the soul, and affording that tranquillising enjoyment which springs from a sense of being in communion with God. A careful perusal and reperusal of the book of Job, Psalms of David, and Prophets generally, will in particular inspire lofty feelings; and in every page of the New Testament are found themes for improving study.
- 14. The proper division of your time, so far as you possess the means of dividing it, is well worth consideration. It is an old classic saying, 'that the bow of Apollo is not always bent.' The danger of excessive mental exertion has already been pointed out. Your studies must be intermitted with sleep, labour, outdoor exercise, and social converse. The ancient rule is, eight hours to sleep, eight to labour, and eight divided into a time for meals, exercise, conversation, study.
- 15. Usually, ten hours are devoted to labour, and adding to these eight for sleep, six will remain for miscellaneous purposes. Leaving the adjustment of claims on your time to your own sense of propriety, I would only suggest that besides a time for physical exercise, some time should be given to society. If you compromise no principle, avoid eccentricity. Some young men, in their eagerness for mental improvement, neglect to cultivate the amenities of life—become shy, solitary, morose, and disagreeable to all connected with them. It need hardly be said

that this is paying too dearly for the object of their pursuit. Besides, it is well known to all men of studious habits, that they invariably increase their power of correct thinking by coming at intervals into contact with their fellows, and so interchanging thoughts on subjects of daily concern. The outer world is the best of all schools for curing conceit. An hour of social converse—it may be even a walk along a busy street—will banish the crotchets which cluster about the mind in solitude. On these grounds, daily associated labour, when not oppressive, is alike beneficial to mind and body—not that unmitigated evil which it has been sometimes inconsiderately represented.

16. Latterly, great advances have been made in the establishment of mechanics' institutes, libraries, reading-rooms, courses of lectures, and other means for popular improvement. These you should avail yourself of, so far as circumstances permit. There are, also, now so many cheap editions of standard works, that you can have little difficulty in purchasing a small and well-selected library for private use. Under a subsequent head, we have noted a list of books, which will form an improving Course of Reading.

'Shun delays—they breed remorse;
Take thy time while time is lent thee;
Creeping snails have weakest force—
Fly their fault, lest thou repent thee:
Good is best when soonest wrought,
Lingering labour comes to nought.

Hoist up sail while gale doth last—
Tide and wind stay no man's pleasure:
Seek not time when time is past,
Sober speed is wisdom's leisure:
After-wits are dearly bought,
Let thy fore-wit guide thy thought.

Time wears all his locks before,
Take thou hold upon his forehead;
When he flies, he turns no more,
And behind, his scalp is naked.
Works adjourned have many stays,
Long demurs breed new delays.

Seek thy salve while sore is green,
Festered wounds ask deeper lancing;
After-cures are seldom seen,
Often sought, scarce ever chancing:
Time and place give best advice,
Out of season, out of price.'
Southwall.

FRANKLIN'S METHOD OF SELF-IMPROVEMENT.



PRESUME you have read the memoirs of Benjamin Franklin; if not, you should do so, for they contain an amusing and instructive account of what a partially educated youth may do in moral and intellectual culture, and for advancing

himself in life by persevering and honest industry. Some of Franklin's plans for self-improvement deserve our notice. While he was a young man just entered into business as a bookseller and printer in Philadelphia, about 1730, he endeavoured to spread a taste for literature among his acquaintances, and established a kind of club for the purpose of reading essays on subjects of importance. In this scheme, as well as in his efforts to encourage habits of professional diligence in the young, he was eminently successful. In his own person, he set a remarkable example of scrupulous attention to

business and to his family. He mentions, in the papers he left behind him, that at this period of his life he avoided all frivolous amusements; his only relaxation being a game at chess, of which he was very fond. He methodised the expenditure of his time throughout the twenty-four hours of the day, devoting so many hours to sleep, so many to work, and the remainder to self-examination and improvement. One of his rules imposed an obligation to rise every morning at five o'clock, by which means he enjoyed an opportunity of self-instruction, which was and is commonly lost by young men. This is a point in the habits of Franklin exceedingly worthy of imitation; for there can be little doubt that early rising was one of the chief causes of his success in life. Among other studies to which he directed his attention at this period was that of languages, to which his capacity seems to have been adapted. He mentions that he thus gained a competent knowledge of the French, Italian, and Spanish languages, and also made himself acquainted in some degree with Latin, of which he had acquired only a limited knowledge at school.

It appears from the autobiographic sketch of Franklin, that his opinions and conduct were not in all respects commendable—that he committed some errors, of which he afterwards repented. One of these, natural to the self-sufficiency of a half-instructed mind, had been a habit of cavilling at religious expositions; but on such matters he now thought more correctly, and his candour in owning his early faults cannot but be received as a proof of that mental improvement to which he earnestly addressed himself. Looking back to the period when he commenced his career in Philadelphia, at which time his better views had acquired an ascendancy, he presents the following statement:

'It was about this time I conceived the bold and arduous project of arriving at moral perfection. I wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom, or company, might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. attention was taken up and care employed in guarding against one fault. I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded at length that the mere speculative conviction, that it was our interest to be completely virtuous, was not sufficient to prevent our slipping, and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady uniform rectitude of conduct.' For this purpose, he selected thirteen virtues, generally annexing to them explanatory precepts. which ought to be rigorously attended to. These virtues were-'1. TEMPERANCE.-Eat not to dulness: drink not to elevation. The precept drink nothing at all which is intoxicating, might have been preferable.] 2. SILENCE.— Speak not but what may benefit others or yourself: avoid triffing conversation. 3. ORDER.—Let all your things have their places: let each part of your business have its time. 4. Resolution.—Resolve to perform what you ought: perform without fail what you resolve. 5. FRUGALITY. -- Make no expense but to do good to others or yourself; that is, waste nothing. 6. Industry.—Lose no time; be always employed in something useful; cut off all unnecessary actions. 7. Sin-CERITY.—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly. 8. Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty. 9. Moderation .- Avoid extremes: forbear resenting injuries so much as you think they deserve. 10. Cleanliness. -Tolerate no uncleanliness in body, clothes, or habitation. 11. TRANQUILLITY.—Be not disturbed at trifles, or at accidents

common or unavoidable. 12. Chastiff; and 13. Humility.' In this last, Franklin speaks of making Christ an example for imitation.

Proceeding on the plan of acquiring 'the habitude of all these virtues,' he considered it necessary to establish a system of daily self-examination. For this purpose, he says: 'I made a little book, in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first syllable of one of the virtues; on which line, and in its proper column, I might mark, by a little black spot, every fault I found, upon examination, to have been committed respecting that virtue upon that day.

'I determined to give a week's strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid every the least offence against Temperance, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked Tem., clear of spots, I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could get through a course complete in thirteen weeks, and four courses in a year. And like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once-which would exceed his reach and his strength—but works on one of the beds at a time. and having accomplished the first, proceeds to a second; so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress made in virtue, by clearing successively my lines of their spots; till in the end, by a number of courses, I should be happy in viewing a clean book, after a thirteen weeks' daily examination.' The following is his specimen of this curious table:

TEMPERANCE.

Eat not to dulness: drink not to elevation.

	Sun.	M.	T.	W.	Th.	F.	S.
Tem.							
Sil.	*			*		*	
Ord.	*	*			*		
Res.		*				*	
Fru.		*					
Ind.			*		1	1-1	
Sinc.				, 11			1
Jus.		1					
Mod.		1			-		
Clea.						,	
Tran.				1		H	
Chas.							
Hum.			T				

To this little book, Franklin attached as a motto some lines from Addison, and inscribed, as a pious aspiration or prayer, the passage from Thomson's Poems:

^{&#}x27;Father of light and life, thou God supreme!
O teach me what is good; teach me thyself!
Save me from folly, vanity, and vice,
From every low pursuit; and fill my soul
With knowledge, conscious peace, and virtue pure;
Sacred, substantial, never-fading bliss!'

As the precept of Order required that every part of the day should have its allotted duties, he appended to his book a scheme of employment and self-questioning, at the various hours respectively. This we condense as follows:

MORNING.—Hours, 5, 6, 7. Rise, wash, devotional exercise; contrive day's business, and take the resolution of the day; prosecute the present study, and breakfast. Question.—What good shall I do this day?

MORNING CONTINUED.—Hours, 8, 9, 10, 11. Work.

Noon.—Hours, 12, 1. Read and look over any accounts, and dine.

Afternoon.—Hours, 2, 3, 4, 5. Work.

EVENING.—Hours, 6, 7, 8, 9. Put things in their places. Supper. Music or diversion, or conversation. Examination of the day. Question.—What good have I done to-day?

Night.—Hours, 10, 11, 12, 1, 2, 3, 4. Sleep.

'I entered,' says Franklin, 'upon the execution of this plan for self-examination, and continued it with occasional intermissions for some time. I was surprised to find myself so much fuller of faults than I had imagined; but I had the satisfaction of seeing them diminish.' Order gave him most trouble, in consequence of not being early accustomed to method; and till the end of his days, he confesses to being incorrigible on this point. 'But on the whole,' he says, in concluding this remarkable record, 'though I never arrived at the perfection I had been so ambitious of obtaining, but fell far short of it, yet I was, by the endeavour, a better and a happier man than I otherwise should have been, if I had not attempted it; as those who aim at perfect writing by imitating the engraved copies, though they never reach the wished-for excellence of those copies, their hand is mended by the endeavour, and is tolerable while it continues fair and legible. It may be well my posterity should be informed that to this little artifice, with the blessing of God, their ancestor owed the constant

felicity of his life down to his seventy-ninth year, in which this is written. What reverses may attend the remainder, is in the hand of Providence; but if they arrive, the reflection on past happiness enjoyed, ought to help his bearing them with more resignation. To Temperance he ascribes his long-continued health, and what is still left to him of a good constitution: to Industry and Frugality, the early easiness of his circumstances. and acquisition of his fortune, with all that knowledge that enabled him to be a useful citizen, and obtained for him some degree of reputation among the learned: to Sincerity and Justice, the confidence of his country, and the honourable employs it conferred upon him: and to the joint influence of the whole mass of the virtues, even in the imperfect state he was able to acquire them, all that evenness of temper and that cheerfulness in conversation which makes his company still sought for, and agreeable even to his young acquaintance. I hope, therefore, that some of my descendants may follow the example and reap the benefit.'

We need hardly say that posterity has largely benefited by Franklin's example; and that if you follow his method of selfimprovement, adding growth in religious sentiment to his catalogue of obligations, you will scarcely fail to participate in the satisfaction which attends a well-regulated conduct.

THE ART OF REASONING.

IT may seem strange to say so, but it is well known that few persons reason correctly. Some scarcely reason at all, but go through life with a dependence on general notions gathered from those about them. The most prevalent error, is that of reasoning from what is a mere supposition or a mistake. A circumstance is related, no matter how improbable, and being accepted as true, it is forthwith reasoned upon as if it were really so, whereas it may be an entire fancy. Much of the reasoning we hear every day has little better foundation than the ludicrous story of the three black crows. A person was condoled with on the fact of his having vomited three black crows; for such was said to be the rumour. Amazed at such a ridiculous report, he traces it to its source, and finds it had been magnified at every stage. The last who spoke of it, had said three black crows; he who told the story to him had said only two black crows; he who reported it to him had said only one black crow; and last of all, he who set the story affoat, had said only something as black as a crow.

This story affords a humorous exemplification of the universal tendency to exaggerate in relating incidents. Each person who repeats an account of any particular circumstance, enhances its character, with the view to excite an emotion of wonder. This may be done unconsciously, or without any deliberate intention to tell a falsehood, but the effect is the same. Few incidents, however trifling, are related with an exact attention to truth. The mass of hearsay evidence is generally corrupt. We can

hardly remonstrate too severely on this practice of loose reporting from hearsay. You are, in the outset of life, particularly required to guard against it. Avoid random or loose talking—talking to make a sensation without a rigid regard to truth.

Much incorrect reasoning arises from prejudice. bred up with particular notions, and it is only by a strong exercise of the judgment that we examine candidly into their truth. Children are usually reared in an atmosphere of pre-Nurses and domestics fill their minds with notions, iudice. often of an injurious kind, of which they cannot without great difficulty rid themselves in after-life. False opinions of personal character are among the more common of these errors. Sometimes, it will be observed, that a man's character is thus judged of from no better grounds than the shape of his hat, his mode of walking, his relationships, or the colour of his skin. 'I don't like that man; he is a very disagreeable-looking person; there must be something bad about him.' Such is the silly and inconsiderate way people talk of each other; and by such means is society set by the ears. In small country towns, where every one is watching his neighbour, this mischievous kind of reasoning is often carried to an extreme length.

Speaking of the prejudices which ordinarily warp the judgment, Dr Thomas Dick says in one of his useful treatises: 'We are apt to judge of persons or things merely from their external appearance. A picture of no value, daubed with bright and glaring colours, is frequently admired by the vulgar eye; and a worthless book, splendidly printed and adorned with flashy engravings and elegant binding, is prized and extolled by a superficial thinker. From such a prejudice we are apt to conclude that a man is happy who is encircled with wealth and splendour, and that he who is covered with coarse or ragged garments has neither knowledge nor comfort, and is unworthy of our regard. Another prejudice arises

from not viewing an object on all sides, not considering all the circumstances connected with it, and not comparing all the aspects in which it may be contemplated. The passions and affections also lead to numerous sources of error. Love induces a mother to think her own child the fairest and the best. Intense hope and desire make a few days as long as so many weeks. The fear of the torture, of the galleys, or of a painful death, has induced multitudes to believe the grossest absurdities. Envy misrepresents the condition and character of our neighbour, and makes us believe that he is much worse than he really is. Above all, self-interest induces many to swallow almost any opinion, and to vindicate every practice, however corrupt and absurd. It is from a spirit of selfishness, too, that we set up our own opinions in religion and philosophy as the tests of orthodoxy and truth; and from the same principle has arisen the unchristian practice of persecution. From our disposition to rely on the authority of others, we are apt, without sufficient inquiry, to rely on everything we have been taught by our parents and teachers. An author frequently drags thousands into mistakes and erroneous theories, merely by the splendour and authority of his name.'*

We call on you to free your minds as far as possible from early prejudices. Nations which you may have been taught to hate, are perhaps worthy of your esteem. Men whom you were inclined to dislike, are probably deserving of marked respect. Judge not rashly from appearances. Acquire a habit of reasoning only on what you know to be true, or what has the strongest probability of being true. In short, the basis of all proper reasoning is Fact; and if we depart from this, in however small a degree, our conclusions are probably erroneous. When you are, therefore, called on to consider some particular line of reasoning, your first duty is to ascertain that the thing

^{*} Mental Illumination and Moral Improvement, by T. Dick, LL.D.

to be reasoned on is a fact—not a mere delusion suggested by prejudice.

The human mind instinctively seeks to account to itself, in some way or other, for everything it sees; and in the case of persons of limited information, this propensity is ant to lead to the most erroneous suppositions. They see something remarkable in the works of nature, and forthwith form a complete theory as to how it has been produced; but the causes they assign are often, without their being conscious of it, mere figments of their own imaginations, and have no existence in nature. On such unsubstantial grounds are formed the mythic legends and histories of a simple people. A muth is a story framed to explain a seemingly mysterious fact. People see a large green mound, shaped somewhat like a grave, Probably, the mound is only a natural formation, for which geology can satisfactorily account; but those who see it know nothing of geology, and they invent a history for the mound. It is the grave of a huge and wicked giant who once lived in these parts, and was killed and buried here; and as a proof that such was the case, has not the mound for hundreds of years been called the 'giant's grave?' This is an example of the kind of myths or fables which pass current as truths among uninstructed people. With such legends, the early history of almost every country is largely tainted. The heathen gods and goddesses of Greece were mythic heroes and heroines. The story of Romulus and Remus, two infants said to have been suckled by a wolf, and to whom the Romans traced their descent, is now known to have been a myth. The legend of St George and the Dragon is a myth. The nursery story of Whittington and his Cat is at length discovered to be a myth. It originated in this wise. Whittington, lord-mayor of London, was known to have made large sums of money as a merchant by means of one of his vessels called The Cat, a ship which traded from the Thames

to foreign countries. On this slender foundation, a pretty fable was reared: the running away of Whittington when a boy, his returning on hearing the bells invite him to come back, his getting a present of a cat, by which he made his fortune, and then his rise to be lord-mayor, are all believed to be inventions to complete the myth.

Having made sure of the foundation, we may then proceed to build upon it. Reasoning properly consists in drawing inferences: we reason, when, from one or more truths or facts already known, we arrive at a new truth, which we did not know, or were not sure of before. Reasoning is chiefly of two kinds. One kind consists in proceeding from a number of single facts which we have either observed or learned from others, to some general truth respecting all such facts; as when from observing, that whenever we have seen a stone, a book, a feather, an animal's body, unsupported, it has fallen to the earth, we draw the general truth or law that all bodies whatever fall to the earth when unsupported, and will always continue to do so. This process is called reasoning by induction. The other way is called the deductive method. In it we proceed from a general truth to a particular, as when, from the universal law, that all men die, we infer that a particular king will die too, since he is a man. This is the form of reasoning styled by logicians the sullogism.

The investigation of nature must always begin with induction, or a careful observation and generalisation of the actual appearances. It was by establishing the importance of this that Francis Bacon (Lord Verulam) merited the name of the Father of modern science. But neither method is sufficient alone; it is the judicious combination of the two that makes the perfect instrument for opening up the secrets of nature. Regarding the objects and benefits of such inquiries, Bacon tells us:

41. That the ultimate aim of philosophical investigation is

to bring the course of events, as much as possible, under our own control, in order that we may turn it to our own advantage.

- '2. That as each event depends upon a certain combination of circumstances which precede it and constitute its cause, it is evident we shall be able to command the event, whenever we have it in our power to produce that combination of circumstances out of the means which nature has placed within our reach.
- '3. That the means of producing many events which we little dream of, are actually placed within our reach; and that nothing prevents us from using those means, but our inability to select them from the crowd of other circumstances by which they are disguised and surrounded.
- '4. That therefore we should endeavour, by diligent observation, to find out what circumstances are essential, and what extraneous, to the production of each event; and its real cause being stripped free from all the perplexing concomitants which occur in nature, we shall perceive at once whether we can command the circumstances that compose it or not. This, in short, is to generalise; and having done so, we shall sometimes discover that objects, which of all others appeared the most useless, remote, and inapplicable to our purpose, possess the very properties we are in search of. Nature stands ready to minister to our designs, if we have only the sagacity to disentangle its operations from one another, to refer each event to its real source, and to trace the powers and qualities of objects into their most abstract form.
- 'In pursuing the dictates of this noble philosophy, man is no longer impotent and ridiculous. He calmly vanquishes the barriers which oppose his wishes—he eludes the causes of pain—he widens the range of enjoyments, and at the same time, feels the dignity of intellect, which, like a magician's talisman, has made all things bow before his feet.'

In reasoning, whether by induction or deduction, we are very apt to draw wrong conclusions, or to think we have proved a thing when we have not; and the art which teaches what sufficient proof is—how we may know when an argument is fit to establish the point in question, or if it is otherwise, where it fails—is called Logic. Aristotle was the great master of this art in ancient times; and the scholastic philosophers of the middle ages cultivated logic with great ardour. The most approved modern treatises are those of Archbishop Whately and John S. Mill.

Referring you to these treatises, we may here notice a few of the errors or fallacies which often occur in reasoning. It may be remarked, at the outset, that when the art of reasoning is applied to debating or arguing, in the form of dialogue—in which sense it is sometimes called dialectics—it is apt to degenerate into a struggle, not for truth, but for victory; the chief aim comes to be to silence opponents, not convince inquirers. This is a fault of what is known as the Socratic method of reasoning, in which one of the speakers in the dialogue puts a series of artful questions to his antagonist, and then, from the admissions into which the latter has been thus entrapped, proceeds to press him with a train of consequences which he had never anticipated.

It is not uncommon to hear arguments as to the cause of a thing which has itself no real existence. Thus, it has been gravely discussed, how it happens that changes of the moon are followed by changes of the weather; the fact being that the two things have no connection. More accurate observations have established, contrary to the universal impression, that changes of the weather are not more frequent at changes of the moon than at other times. The inquiry, therefore, is needless. The following story is to the same effect. A king once called together a number of men of science, and said to them: 'How should it be that, when I fit up a balance with

two scales, each of which bears a basin of water of equal weight, and I put a live fish into the basin in one of the scales, that scale does not preponderate?' The cause of this seeming wonder was immediately sought for, and created some little altercation, till one of the men, more shrewd than the others, said boldly that he disputed the fact; and the king, laughing, owned that he was in the right, and that the question was a joke.

Cause is sometimes confounded with effect. We may hear persons say that snow has brought cold; whereas it has been the cold which brought snow. To take another example: much money circulating in a country is not the cause but the effect of wealth. In common speech, the mistaking of effect for cause, is called 'putting the cart before the horse.'

When two parties argue upon any subject, it is important that they should begin with a mutual understanding of the terms which both employ. If one means one thing, and the other means another, it is impossible to arrive at a correct conclusion. Differences in terms are called verbal differences, and they are the cause of constant trouble in matters of debate. John affirms that the ancient Germans were savages. James denies the assertion. They dispute long and violently. At length, on being asked to define the term savage, John says it is a person unacquainted with agriculture, while James defines it 'an illiterate person.' Here, there has been a debate about nothing. The two parties should have begun by explaining the terms employed in their argument.

Every conclusion rests on one or more propositions, which are called the premises. Now, when any one reasons on premises, which depend for their own truth on the truth of the conclusion, he is said to beg the question, or, in the language of logic, to resort to the petitio principii. This error is also called reasoning in a circle. For example, a woman of weak reasoning powers, on being remonstrated with for keeping a cow, says that she

does so because she has a field on which the animal can graze: this reply being met by the observation, 'But why do you have the field?' she answers, 'that she rents the field because it can be made use of for the cow.' There are many instances of families falling into pecuniary difficulties, by such illogical excuses for extravagance.

One form of this fallacy consists in giving as a proof of a proposition, the very same proposition expressed in different words. A person says, a thing is hateful. Why is it hateful? Because it is odious. Now, hateful and odious mean the same thing; odious being a Latin synonym for the Anglo-Saxon word hateful. Reasoning in this way is just as bad as saying, a thing is hateful because it is hateful; it is true because it is true. Why did you go to such a place? says one man to another—Because I went, is the reply. This is no answer at all. Whately gives an instance of this fallacy in the following sentiment: 'To allow every man an unbounded freedom of speech must always be, on the whole, advantageous to the state; for it is highly conducive to the interests of the community, that each individual should enjoy liberty, perfectly unlimited, of expressing his sentiments.' This kind of rant sometimes passes for sound reasoning.

When an argument depends for its convincing effect, not upon its own inherent force, but upon some known bias, or peculiar way of thinking or feeling, in the person to whom it is addressed, it is called an argumentum ad hominem. An instance of the application of this style of reasoning occurs in Luke's Gospel, chap. xiv., v. 5. The Pharisees affecting to be scandalised by Christ performing works of mercy on the Sabbath, he addressed them as follows: 'Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day?' This mode of arguing may be allowed for the purpose of shutting the mouth of an unreasonable objector, or for gaining over to our views those who are

inaccessible to juster arguments; but the conclusions arrived at in this way cannot be held as established for people in general. As ordinarily employed, the argumentum ad hominem is rather an artifice of the orator or rhetorician, than an instrument of just logical proof.

Reasoning from suspicions is an error so common that it needs to be mentioned. The minds of some persons are particularly prone to suspicion. Of any circumstance related to them, they almost invariably suspect something wrong. their notion, every man is a rogue, and no one ever does or says anything without an intention to deceive. Tainted themselves with some moral obliquity, or accustomed to judge from exceptional cases, they do not appear to believe in disinterestedness or integrity of character. All the world is a shamevery kind or well-meaning act is a trick. Influenced by this unhappy temperament, they cannot calmly investigate the truth, but on all occasions form an injurious suspicion, and, making it the basis of a theory, draw the most fallacious conclusions. Such individuals usually think themselves vastly clever-'they will not be imposed on-they know better!' Instead of being wise and far-seeing, they commonly outwit themselves by their suspicions. A reasonable degree of confidence is, like honesty, the best policy.

Allied to reasoning from suspicions, is the practice of forming a judgment from hearing only one side of a case. It is an old saying, that 'one man's story is good till another is told.' When, therefore, you are called on to form an opinion of an incident in which personal considerations are involved, you will exercise a prudent discretion in not coming to a conclusion, until you have heard what the party implicated has to say. In other words, take care to have all the circumstances of the case before you, before raising your structure of reasoning. Such is the rule in courts of justice; and how much bad feeling would be spared were society to hear both sides of a defamatory story

before coming to a decision. The exceeding liability to err in forming conclusions respecting human conduct, teaches the necessity for mingling charity and mercy with considerations of justice.

One-sided reasoning is that form of error which ordinarily produces frivolous and vexatious litigation. A person thinks he has a well-founded claim on another, by whom, however, the claim is for good reasons entirely repudiated. In this case, the prosecutor sees only one small illusory circumstance which he imagines to be in his favour, and overlooking all other circumstances which are against him, is surprised and mortifled when he finally loses his suit. Still, he does not perceive that he was in the wrong, but accuses the court of partiality, and thinks that mankind are leagued against him. We are not to suppose that litigants of this unhappy class act with dishonest intent. They are for the most part only chargeable with a defective judgment, and fall into error from taking a too narrow and biassed view of some matter in which they are interested.

When a person endeavours to force his own opinions on his hearers, right or wrong, he is said to dogmatise—he gives no other proof of his assertions or dogmas than that he thinks so. This unreasoning mode of arguing is resorted to by persons with a prejudiced or weak understanding. Either incapable of sustaining a clear line of reasoning, or having some purpose to serve, they will listen to no opposition, and uncharitably set down all who differ from them as ill-disposed persons.

Dogmatism in argument becomes fanaticism in action. Pondering long on a one-sided view of a subject, persons are seen to idolise an idea, and constituting themselves judges of opinion, remorselessly trample on the rights of others. History presents many lamentable examples of this propensity—ruling powers oppressing consciences, and actually burning the best of men at the stake (such as Huss, Latimer, and Ridley), because

they dared to entertain opinions contrary to those which were enjoined by authority. Robespierre, and some other leaders of the first French revolution, belonged to this class of dogmatic fanatics. Worshippers of a single idea, they imagined that the only cure for certain social evils lay in the destruction of all opponents, and in their wild fanaticism they deluged France with the blood of thousands of harmless citizens. In political, scientific, and other varieties of public controversy, there is still a spirit of dogmatism, which, however, assumes no more offensive form than the pouring out of vulgar sarcasm or abuse. In the intercourse of polite society, dogmatism is rigorously excluded and condemned.

Fallacious reasoning becomes sophistry when it is employed designedly—a sophism being the term ordinarily employed to denote a specious semblance of truth. Sophistry appears in a great variety of forms. A common resource of the dishonest reasoner is to substitute for the matter at issue something else. on which the mind fastens. Thus, when a public functionary is truthfully accused of fraudulent transactions, the charge is not met by a flat contradiction, but by some statements about the defaulter being a good husband and father, and an agreeable neighbour-matters with which the argument has nothing to do; but such statements well plied throw up a mist in which the bulk of people's minds become confused, and probably the main charge is lost sight of. Political opponents know this trick, and constantly practise it in personal debates and news-In doing so, they reckon truly on the paper discussions. general proneness to reason on an imperfect basis of facts, as well as the common error of allowing the feelings to usurp the place of the judgment.

Pleaders in addressing juries, and occasionally public speakers, may be heard using sophistical arguments, with the deliberate design of mystifying those whom they address. They skilfully give the 'go-by' to the real matter in dispute, and descant on some circumstance having little or no connection with it. This being done adroitly, easy-minded people are overwhelmed with the beauty of the speech. Clever parliamentary orators sometimes resort to this practice with effect.

An unscrupulous reasoner, in narrating a train of events which he wishes to appear favourable to his side of the question, though he may take care that all the circumstances he mentions are separately true, will yet leave out some material circumstance, which if known would altogether alter the bearing of the whole on the matter at issue. By this suppressio veri, as it is called, he avoids, no doubt, a direct lie, but he produces almost the effect of one on the minds of his hearers, and thus transgresses the laws of morality rather than of logic.

Accidental coincidence is often assumed as sufficient to establish efficient connection. Two events happen nearly at the same time; therefore one is supposed the cause, and the other the effect. Of this kind of false reasoning, we remember a notable instance in Dean Prideaux. Cambyses was mortally wounded by his sword piercing his body in the same part in which he had stabbed the sacred bull of the Egyptians. In narrating this incident, the dean expresses his concurrence in the superstitious inference, observing that the mode of the king's death was probably designed to mark the Divine displeasure against his act of violence, as an insult offered to the cause of religion in general. On the same error are based the fictions of astrology. The fate of individuals and of nations has been thought to be bound up in the movements and conjunctions of the stars; and so simple an event as the appearance of a comet has ere now frightened Europe into penitence. Virgil, in his first Georgic, bids the farmer confide in those indications of the weather afforded by the aspect of the sun, since that luminary's obscuration gave faithful warning of the impending doom of Cæsar. On the same principle, the decline of the Roman power was early ascribed to the spread of Christianity. All our popular superstitions are to be similarly explained: those, for instance, which interpret as infallible preludes of death or discord, the chirping of an insect, the howling of a dog, or the spilling of a little salt.

Closely allied to the preceding fallacy is that which consists in the assumption of a hypothetical cause. At this stumbling-block we find the father of logic himself tripping. 'All the heavenly bodies,' says Aristotle in his Physics, 'must move in circles, because a circle is the most perfect of all figures.' The reason here assigned for a position now known to be at variance with existing phenomena, is a mere figment. Des Cartes's hypothesis of animal spirits, and Hartley's theory of vibrations, both framed to explain the transmission of sensible impressions from the extremity of the nerves to the brain, rest on the same fallacy, namely, that when a possible cause has been assigned, the real cause has been discovered.

What is true with limitations, is frequently assumed to be true absolutely. Thus: 'Deleterious drugs are always to be rejected: opium is a deleterious drug: therefore opium is always to be rejected.' It is plain, that a maxim which holds good, generally, of persons in health, is not applicable, specially, to cases of disease. This sophism appears, perhaps, more frequently in the interrogative than in the categorical form. The object of the disingenuous disputant, then, is to extort from his adversary an unconditional answer to a question so put as to require it to be qualified. When the query is advanced in a bold triumphant tone, with its real complexity dexterously disguised, a timid and inexperienced debater will be easily silenced by this expedient. The question, for example, 'Is war detestable, or is it not?' cannot be answered directly and unconditionally. If we choose the affirmative, we concede the criminality of even defensive war: if we prefer the negative, we are dealt with as the advocates of aggressive. We must explain and qualify, if we would avoid either horn of the dilemma, at the risk, indeed,

of being accused by our opponent of a wish to shuffle and prevaricate, and perplex the discussion.

Next may be mentioned the error of assuming that what is true of a whole, is true of every part. Critics, on this principle, have conceived themselves bound to vindicate, or puff into beauties, even the most flagrant faults of standard writers; and have seldom struck the medium between unqualified censure and extravagant praise. How often are meritorious individuals subjected to the odium, attaching, perhaps justly, to the majority of a class to which they chance to belong! How often are salutary institutions and customs neglected or decried, just because they have a common origin with others that are noxious and blameworthy! To reverse the illustration: How often are particular periods characterised as enlightened and prosperous, simply from a partial survey of the aspect of affairs! Take the era of Elizabeth. 'There was, perhaps, a learned and vigorous monarch, and there were Cecils and Walsinghams, and Shakspeares and Spensers, and Sidneys and Raleighs, with many other powerful thinkers and actors, to render it the proudest age of our national glory. And we thoughtlessly admit on our imagination this splendid exhibition as in some measure involving or implying the collective state of the people in that age.'* And how much pernicious error has, in like manner, resulted from admitting the impression that every wise man has been always wise, every great man always great, and every good man always good.

These examples of inconclusive reasoning will serve to shew how necessary it is to train the mind to the habit of logical accuracy and circumspection.

The following rules for reasoning are recommended to the young, by Watt:

'Accustom yourselves to clear and distinct ideas, to evident

^{*} Foster's Essay on Popular Ignorance.

propositions, to strong and convincing arguments. Converse much with those friends, and those books, and those parts of learning where you meet with the greatest clearness of thought. The mathematical sciences, and particularly arithmetic, geometry, and mechanics, abound with these advantages; and if there were nothing valuable in them for the uses of human life, yet the very speculative parts of this sort of learning are well worth our study; for by perpetual examples they teach us to conceive with clearness, to connect our ideas and propositions in train of dependence, to reason with strength and demonstration, and to distinguish between truth and falsehood. Something of these sciences should be studied by every man who pretends to learning, and that (as Mr Locke expresses it) not so much to make us mathematicians, as to make us reasonable creatures.

'We should gain such a familiarity with evidence of perception and force of reasoning, and get such a habit of discerning truth, that the mind may be soon offended with obscurity and confusion: then, we shall, as it were, naturally seize and embrace every truth that is proposed with just evidence.

'The habit of conceiving clearly, of judging justly, and of reasoning well, is not to be attained merely by the happiness of constitution, the brightness of genius, the best natural parts, or the best collection of logical precepts. It is custom and practice that must form and establish this habit. We must apply ourselves to it till we perform all this readily, and without reflecting on rules. A coherent thinker or a strict reasoner is not to be made at once by a set of rules, any more than a good painter or musician may be formed extempore by an excellent lecture on music or painting. It is of infinite importance, therefore, in our younger years, to be taught both the value and the practice of conceiving clearly and reasoning right; for when we are grown to the middle of life, or past it, it is no wonder that we should not learn good reasoning, any

more than an ignorant clown should not be able to learn fine language, dancing, or a courtly behaviour, when his rustic airs have grown up with him till past the age of forty.

'For want of this care, some persons of rank and education dwell all their days among obscure ideas; they conceive and judge always in confusion, they take weak arguments for demonstration, they are led away with the disguises and shadows of truth. Now, if such persons happen to have a bright imagination, a volubility of speech, and a copiousness of language, they not only impose many errors upon their own understandings, but they stamp the image of their own mistakes upon their neighbours also, and spread their errors abroad.' Desirable as it is to attain clear conceptions, 'yet,' continues our authority, 'it must still be confessed that there are some mysteries in religion, both natural and revealed, as well as some abstruse points of philosophy, wherein the wise as well as the unwise must be content with obscure ideas. There are several things, especially referring to the invisible world [or to go no further, the mystery of life itself], which are unsearchable in our present state, and, therefore, we must believe what revelation plainly dictates, though the ideas may be obscure. Reason demands this of us; but we should seek for the brightest evidence both of ideas and of the connection of them, wheresoever it is attainable.'

LITERARY TASTES AND ACQUIREMENTS.



TASTE for literature, even although exercised in obscurity and under peculiar privations, will impart a charm to existence which no wealth alone can purchase, no grandeur of station can excel. Solitary, unfriended, depressed by misfortune or

by personal suffering, literature provides for us a daily banquet of pleasure—harmless, cheering, assuaging, ever lifting the mind above the petty cares which beset us in our earthly career, ever banishing vicious tastes and sordid considerations.

Without abating a jot in your professional duties, or taking you improperly out of your sphere, you may with advantage cultivate a taste for literature; and aiding good natural parts with perseverance, you may at length be able to offer some small contributions to the press, if not for a pecuniary reward. at least for the pleasure which attends well-directed effort. At one time, literature formed a distinct profession. Authors wrote for the press, and in many instances they could not make their way without the assistance of patrons. In the present day, although literature is still pursued professionally. authors depend no longer on the special friendship of men of wealth and title, but act independently, and have the world at large for their patrons. Authorship, however, is, from various causes, precarious as a profession, and on this account is followed more as a casual amusement, or taken up as an aid to the ordinary means of living. 'Literature,' as Walter Scott has said, 'is a useful and pleasant cane to walk with, not a staff to lean upon;' and in his own case he exemplified the force of the

saying; for during his career as an author he continued to act as a clerk to one of the Supreme Courts in Scotland. In a similar manner, Wordsworth was a local distributer of stamps; and so on with the greater number of the distinguished English writers of the present century.

Although promoted by natural aptitude, or what is called genius, skill in authorcraft is usually attained only by considerable practice. Few authors have been able to write well at first. Men under strong convictions and impulses have, with scarcely any preparation, produced works of imperishable interest. But in general, repeated attempts are made before an author feels himself qualified to address the public. The number of unsuccessful productions in all departments of literature is much greater than is commonly believed. Popularity is the exception, not the rule. Assuming that you wish to acquire a power of writing—be it for private amusement, or be it for the press-preliminary habits of reading, a good knowledge of grammar and words, and a faculty of concentrating and arranging ideas, are indispensable.

In sitting down to write, we commence by arranging our ideas; calling up in the mind as clear a conception as possible of what we have to say, how we are to treat our subject, and at what point we are to begin. In writing, as in many other arts, study nature. Let your ideas flow in a natural and easy manner, in due consecutive order; the object being kept in view, that you wish to transfer to the mind of the reader a reflex of your own thoughts and feelings. In handling the pen, you are to suppose yourself speaking directly to a person who is listening, and make everything so clear that he cannot misapprehend your meaning.

You are aware that there are different styles of composition—grave, pathetic, lively, humorous, and so on. These several styles may be studied in the works of well-known writers; and so far it is permissible to form notions of the best methods

in which subjects may be treated. The sonorous periods of Johnson, in which words, mostly from Latin roots, flow majestically along—the elegance and precision of Robertson—the simplicity of Bunyan, whose language is pure vernacular English—the sentiment and dry humour of Sterne—the graphic descriptiveness and colloquial powers of Scott—the drollery, and occasionally the pathos, of some parts of the writings of Dickens: are all examples of different styles in

prose composition. And to make these and other writers a

study, you have before you the whole body of English literature. Beyond offering general examples, however, these productions are not available as a study. You may admire an author, and also carry away some useful impressions from the perusal of his works; but little good comes of close imitation. Style of expression is but an exponent of mind, and every one's mind possesses peculiarities by which peculiar effects may be produced. Keeping general rules and good models in view, your duty consists in thinking for yourself, and inscribing your thoughts in your own way. Imitators—'a servile flock,' as Horace calls them—are the scandal of literature.

In attempting to write essays, young men sometimes content themselves with dressing up a number of hackneyed ideas, picked up from books; whereas they should exercise independent thought, so as to impart an air of originality to their composition. An essay is a short disquisition on a subject of interest, written in a sketchy off-hand manner, but calculated to bring conviction to the mind of the reader. Without appearing formal, it must be executed according to a definite plan. To use an ordinary expression—it must have a beginning, a middle, and an end, all in due proportion. In other words, the writer opens, then handles his subject, and, lastly, he draws his conclusions. The essays of Addison and Steele in the Spectator, are usually considered good models, in point of plan and style of language. In the present day, however, they

appear lumbering and heavy, when compared with recent writing, which is prompt, clear, and expressive. The modern essayist avoids ambiguities and conceits. Not disdaining to be elegant and fluent, his chief aim is to be intelligible; coming to the point in the fewest number of words, he fires off his ideas one after the other like so many shot. The great thing with him is to make everything tell. Obscurities, mystifications, circumlocutionary modes of expression, and long involved sentences, are shunned as being old-fashioned; so likewise are the kind of metaphors and the pedantic classical quotations which disfigure the writings of the older essayists.

The late celebrated Dr Arnold, head-master of Rugby School, gave his pupils themes for composition, with a view to bring out their talent for original thinking. "Ha, very good!" was his well-known exclamation of pleasure when he met with some original thought: "is that entirely your own, or do you remember anything in your reading that suggested it to you?" Style, knowledge, correctness or incorrectness of statement or expression, he always disregarded in comparison with indication or promise of real thought. "I call that the best theme," he said, "which shews that the boy has read and thought for himself; that the next best, which shews that he has read several books, and digested what he has read; and that the worst, which shews that he has followed but one book, and followed that without reflection.""

The principal fault of young writers is diffuseness: they employ too many words and sentences to express their meaning. Skill in composition is demonstrated by brevity; and to attain the happy art of conveying sentiments to the reader in a moderate number of words, ought to be one of the first objects of the essayist. One of the consequences of diffuseness is obscurity, which produces wearisomeness and want of interest,

^{*} Life and Correspondence of Arnold. 1844.

and often renders the reader insensible to real beauties. In order to be intelligible, it is particularly necessary to compose sentences of not too great a length. It is difficult to lay down any precise rule on this point; but it may be kept in mind, that sentences should not, except in particular instances, extend beyond five or six lines. Each sentence ought to convey an idea, or a distinct portion of an idea. When several ideas are conveyed in a single sentence, confusion takes place. The sentence should not contain more than one or two divisions, separated by semicolons. Beginners are apt to neglect these simple arrangements: they apparently do not know when to conclude their sentences, and go on adding word to word, and tacking sentence to sentence, with such expressions as 'notwithstanding,' 'besides,' 'in consequence of which, 'nevertheless,' 'therefore,' 'yet,' 'still,' 'although,' and so forth. It is this confused mode of writing, along with the liberal and injudicious introduction of the ugly word 'but,' that renders objectionable much that has cost no small degree of labour in composing. A turgid and bombastic style is to be particularly avoided.

Young writers have a tendency to fall into another error, which they may remark all experienced writers carefully shun. This consists in their setting out with a long-winded account of what they are going to write upon, the importance of the subject, and their own inability to do it justice. Suppose they intend to write an article giving an account of the mode of executing a particular branch of art, instead of commencing at once to describe the process, they begin in the following style: 'The subject now about to engage our attention is one which, every one will allow, would require to be treated with no ordinary degree of talent. It is a subject which has long attracted the observation of the learned in all countries of Europe—a subject which it would be difficult to treat in a manner suitable to its importance—a subject which it will not

be anticipated we can discuss within the limits of a single paper; and therefore it is anxiously trusted that any imperfection which may appear in the course of the detail'-and a great deal more to the same purpose. Now, all this kind of introductory matter is impertinent gabble. If there be not sufficient space in a single paper to elucidate the subject, why occupy a single line with what does not conduce to the end in view? The plan to be followed is to come at once to the point, beginning with the subject in hand, whatever it may be, without any kind of preliminary observations. As editor of a literary journal, I can say that it is not unusual to receive from young writers, papers of eight pages in length, nearly one-half of which are devoted to apologising, and telling what is to be the subject, and the other half to comments on what has been described—the actual information conveyed on the topic in question being compressible into a very few lines.

Latterly, there has been some discussion respecting the extent to which words of Latin origin should be employed. Affecting originality, several writers have made a merit of returning to the use of almost pure Anglo-Saxon, which they allege possesses a peculiar vigour of expression. Writing of this kind can never be more than a temporary mannerism. The English language, as formerly explained, is a multifarious compound, and a judicious mixture of its various elements is necessary to give it due coherence and effect. If Johnson's plan of selecting Latin roots is to be condemned, so is that of searching for Anglo-Saxon terms wherein to clothe our ideas. The object is not to write Latin, nor to write Anglo-Saxon, but to write good English, in which we are to blend classic with vernacular phraseology-in each case adopting the phrase that is most appropriate, altogether irrespective of its origin. In point of fact, a fluent writer does not stop to inquire, nor does he care, where his words come from; all are acceptable which answer his purpose.

Correct composition demands not only great concentration of mind, but tact as regards suitableness and accuracy of expression. Few writers possess these combined qualities. The greatest authors have not been able to please themselves with the words which first flow from their pen. On looking over their composition, they have seen that it might be improved by certain alterations; accordingly, they have erased some words and replaced them with others, besides making even more extensive changes.

It is worthy of remark, however, that if by such alterations the composition is rendered more fluent and correct, it is rarely made more forcible and pointed. First thoughts may not be inscribed with perfect accuracy of diction, but they are usually the most hearty and expressive; so that in polishing by correction, we may perhaps unduly weaken the spirit and vigour of the composition. Care and practice should form a habit of writing so correctly, that at the utmost only an expression here and there will need to be rectified.

On this branch of our subject, Mr Disraeli, in his *Curiosities* of *Literature*, has collected some interesting illustrations, which may be given in a condensed form for the instruction of young writers:

'A habit of correctness in the lesser parts of composition will assist the higher. It is worth recording, that the great Milton was anxious for correct punctuation, and that Addison was solicitous after the minutiæ of the press. Savage, Armstrong, and others, felt tortures on similar objects. It is said of Julius Scaliger, that he had this peculiarity in his manner of composition: he wrote with such accuracy, that his manuscripts and the printed copy corresponded page for page and line for line. Balzac, the first writer in French prose, it is said, did not grudge to bestow a week on a page, and was never satisfied with his first thoughts. Gray had the same fastidiousness—probably from sensibility of taste.

'It is curious to observe, that the manuscripts of Tasso, which are still preserved, are illegible from the vast number of their corrections. In translating Homer, Pope made many critical erasures. Pascal applied himself with incredible labour to the composition of his Provincial Letters. He was frequently twenty days occupied on a single letter. He recommenced some above seven or eight times, and by this means obtained great perfection. It is said of Fénélon's Telemachus, that the amiable author composed it in his retirement, in the short period of three months. Fénélon had, before this, formed his style, and his mind overflowed with all the spirit of the ancients. He opened a copious fountain; there were not ten erasures in the original manuscripts—a most remarkable fact. The same facility accompanied Gibbon after the experience of his first volume; and the same copiousness attended Adam Smith, who dictated to his amanuensis, while he walked about his study.

'Many ingenious expedients are not to be contemned in literary labours. The critical advice

"To choose an author as we would a friend,"

is very useful to young writers. The finest geniuses have always affectionately attached themselves to some particular author of congenial disposition. Pope, in his version of Homer, kept a constant eye on his master, Dryden; Corneille's favourite authors were the brilliant Tacitus, the heroic Livy, and the lofty Lucan: the influence of their characters may be traced in the best tragedies. The great Clarendon, when employed in writing his history, read over very carefully Tacitus and Livy, to give dignity to his style. The mode of literary composition adopted by that admirable student, Sir William Jones, is well deserving our attention. After having fixed on his subjects, he always added the model of the composition; and thus boldly wrestled with the great authors of antiquity.

'Evelyn, who has written treatises on several subjects, was

occupied for years on them. His manner of arranging his materials and his mode of composition appear excellent. Having chosen a subject, he analysed it into various parts, under certain heads, or titles, to be filled up at leisure. Under these heads he set down his own thoughts as they occurred, occasionally inserting whatever was useful from his reading. When his collections were thus formed, he digested his own thoughts regularly, and strengthened them by authorities from ancient and modern authors, or alleged his reasons for dissenting from them. His collections in time became voluminous, but he then exercised that judgment in which the formers of such collections are usually deficient. With Hesiod, he knew that "half is better than the whole," and it was his aim to express the quintessence of his reading; but not to give it in a crude state to the world.'

By these explanations, we are led to see that before commencing to write on any matter of importance, it is desirable to store the mind with facts bearing on the subject. But as the memory may fail in recalling these facts when they are most wanted, the plan usually pursued by writers is to take preparatory notes, not only of the facts but of the authorities. In short, the method of treating a subject must be schemed out, and all proper materials brought ready to the hand, before beginning to compose. Some care in these respects, will save much trouble in correcting and re-writing.

Giving loose to their imagination, before maturing the judgment, young men sometimes commit their ideas to verse with but imperfect notions of what constitutes true poetry. It is necessary to explain that poetry is not necessarily associated with verse, although it usually is so. Poetry may be in prose or in verse, according to the fancy of the writer. It is the language of a lively imagination, or of loftily conceived ideas. Thus, the book of Job is a sublime poem; and so are the vivid outpourings of Ossian classed among the highest

poetical compositions, although they are written in the form of prose. Certain dramatic compositions of ancient and modern writers belong in like manner to poetry, though expressed in the shape of prose dialogues. Poetry and song, the highly impassioned form of narration common to rude nations, are said to be the most ancient vehicles of sentiment; and this opinion is assuredly borne out by the eloquence of the Psalmist and the inspired Prophets of Israel.

By the Greeks, who clothed their mythic legends in beauty, the origin of poetry was ascribed to Orpheus, Linus, and Musæus; and ultimately they imputed everything connected with poetry, music, and the fine arts to nine Muses—certain imaginary beings, whose statues were honoured at the public festivals. The influence of this mythological notion extended through the poetical conceptions of every subsequent people aspiring to civilisation; and till the present day, one still hears of the Muses as being the inspirers of versification.

Before proceeding to offer examples, it is desirable to point out what ought to be a leading feature in all kinds of poetical composition. No words are to be employed which are not essential for expressing ideas and exciting emotions. Redundancy of language is the marked quality of poor poetry; whereas skilful poets adroitly give utterance to their sentiments and form their rhymes without any expletive or unnecessary words. Properly considered, every line should rouse one or more distinct emotions. In lyrical composition, Burns excels in exciting pleasing emotions—pictures in the mind—with few words. Moore, in his Irish Melodies, is also very successful in this power of expression; while in pathetic poetry, few attain the effective brevity of Gray. Thus, in his Elegy written in a Country Churchyard:

'For them no more the blazing hearth shall burn, Or busy housewife ply her evening care; No children run to lisp their sire's return, Or climb his knees the envied kiss to share.' For a series of vivid and pleasing ideas combined in few words, these lines are almost matchless.

Although the essence of poetry lies more in the nature of the thoughts expressed than in the form of the composition, yet poems are, for the most part, subject to certain rules of metre, or measure, and often also to rules of rhyme. The reason of this practice lies in the fact, that the music so produced by the mere words is found to heighten the emotions which their meaning is calculated to excite, and thus furthers the end that the poet has in view. From this circumstance, the term poetry has become almost synonymous with metrical composition. Poetical compositions are of several kinds, to which particular terms are applicable; and it may be well here to point out a few of the leading distinctions which these terms are intended to convey. Some knowledge of this kind is necessary, not merely for those who mean to write poems, but for all who read such productions: it helps us to appreciate and enjoy them, and also enables us to think and speak about them without the confusion of ideas, and vagueness and inaccuracy of language, but too often manifested on this subject, not only in conversation. but in writing.

METRE.

In the classic languages, metre depended upon the way in which long and short syllables were made to succeed one another. English metre depends, not upon the distinction of long and short, but upon that of accented and unaccented syllables. Thus, in the lines,

The cu'r few to'lls | the kne'll | of pa'rt | ing da'y-

Wa'rriors and | chi'efs, should the | sha'ft or the | swo'rd-

the accents occur at regular intervals; and the groups of syllables thus formed constitute each a metre, or measure. The groups of long and short syllables composing the metres of classic verse, were called *feet*; but it is apt to suggest a wrong idea to apply this name to English metres, which are founded on a different principle.

Every metre in English contains one accented syllable, and either one or two unaccented syllables. As the accent may be on the first, second, or third syllable of the group, there thus arise five distinct measures, two dissyllabic and three trisyllabic, as seen in the words—1, fo'lly; 2, reca'll; 3, te'rribly; 4, confu'sion; 5, cavalca'de.

These measures are arranged in *lines* or *verses*, varying in length in different pieces, and often in the same piece. The ending measure of a line is frequently incomplete, or has a supernumerary syllable; and sometimes one measure is substituted for another. All that is necessary is, that there be some one measure so predominant as to give a character to the verse. Constant recurrence of the same measure produces monotony. The following lines exemplify the five measures:

1st Measure.

Ri'ch the | trea'sure,
Swe'et the | plea'sure—
Sco'ts, wha | ha'e wi' | Wa'llace | ble'd—
Be'tter | si'xty | yea'rs of | Eu'rope | tha'n a | cy'cle | of Ca|tha'y—

2d Measure.

With ra'v|ished ea'rs,
The mo'n|arch hea'rs—
Alo'ft | in a'w|ful sta'te,
The go'd|like he'|ro se'te—
Day se't | on No'r|ham's ca'st|led ste'ep—
Kno'w then | thyse'lf, | presu'me | not Go'd | to sca'n;
The pro'p|er stu'd|y of | manki'nd | is ma'n—

3d Measure.

Bi'rd of the | wi'lderness, Bli'thesome and | cu'mberless---

Wa'rriors and | chi'efs, should the | sha'ft or the | swo'rd Pie'rce me in | lea'ding the | ho'sts of the | Lo'rd—

4th Measure.

The de'w of | the mo'rning Sunk chi'll on | my bro'w—

Why bla're ye | the tru'mpets, Why tra'mp ye, | hussa'rs—

O you'ng Loch|inva'r has | come ou't of | the we'st-

5th Measure.

As they ro'ar on the sho're—

Fill the go'b|let agai'n, | for I ne'v|er befo're-

Of pra'ise | a mere glu't|ton, he swa'l|lowed what ca'me,

And the pu'ff | of a du'nce | he mistoo'k | it for fa'me-

The Assy'r|ian came do'wn | like a wo'lf | on the fo'ld,
And his co'|horts were glea'm|ing with pu'r|ple and go'ld—

It is instinctively felt that some of these measures are better suited for particular subjects than others. Thus the first has a brisk, abrupt, energetic character, agreeing well with lively and gay subjects, and also with the intense feeling of such pieces as Scots wha ha'e. The second is by far the most usual metre in English poetry; it occurs, in fact, most frequently in the ordinary prose-movement of the language. It is smooth, graceful, and stately; readily adapting itself to easy narrative, and the expression of the gentler feelings, or to the treatment of severe and sublime subjects. The trisyllabic metres, owing

to the number of unaccented syllables in them, are rapid in their movement, and calculated to express rushing, bounding, impetuous feelings. They are all less regular than the dissyllabic metres. One of them is frequently substituted for another, as in the opening of Byron's Bride of Abydos:

Kno'w ye the | la'nd where the | cy'press and | my'rtle
Are e'mblems | of dee'ds that | are do'ne in | their cli'me;
Where the ra'ge | of the vu'l|ture, the lo've | of the tu'r|tle—

where each of the three lines is in a different metre. In addition to this irregularity, one of the unaccented syllables is often awanting. For instance, in Mrs Hemans's poem, The Voice of Spring:

I co'me, | I co'me! | ye have ca'lled | me lo'ng; I co'me | o'er the mou'n|tains with light | and so'ng—

the first line has only one measure of three syllables, although the general character of the versification is trisyllabic. So much is this felt to be the case, that we are tempted, in reading, to interpolate the missing syllables, and say:

I (am) come, I (am) come! ye have called me (so) long.

In a kind of verse introduced by Coleridge, and used occasionally by Byron and others, the unaccented syllables are altogether left out of account, and the versification is made to depend upon having a regular number of accents in the line:

There i's not wi'nd enou'gh to twi'rl
The o'ne red le'af, the la'st of its cla'n,
That da'nces as o'ften as da'nce it ca'n
On the to'pmost twi'g that looks u'p at the sky'.

Here there are four accents in each line, but the number of syllables varies from eight to eleven.

RHYME. The Greek and Latin poets were unacquainted with rhyme,

which is not essential to verse, as metre is. Yet, rhyme is an important ornament to poetry, and is extensively used in modern languages. Two lines are said to rhyme when they end in similar sounds; but it is not every degree of similarity that constitutes a true rhyme. Although every one feels, in a general way, when two syllables rhyme, and when they do not, few have taken the trouble to consider wherein the essence of a rhyme lies. It is easily detected by attending to such examples as the following: Mark rhymes with lark, bark, ark, but not with remark. Now, in all these words, certain parts of the final syllables-namely, the letters a-r-k-are the same; but with regard to the beginning parts of the syllables, it will be observed that in the case of the pairs that rhyme, they are different: m-l. m-b, m-0; while in the pair that do not rhyme they are the same, m-m. No syllable, then, rhymes with exactly the same syllable; rhyming syllables agree in so far, and differ in so far. The vowel and what follows it—if anything follow it must be the same in both: the articulation before the vowel must be In the case of mark and ark, the want of any articulation before the vowel in the last of the two, makes the necessary difference. As an example of rhyme where nothing follows the vowel, we may take be-low, which rhymes with fore-go, or with O!, but not with lo.

To make a perfect rhyme, it is necessary, besides, that the syllables be both accented; free and me'rrily can hardly be said to rhyme. It is almost needless to remark that rhyme depends upon the sound, and not upon the spelling. Plough and enough do not make a rhyme, nor ease and decease.

Such words as roa'ring—de-plo'ring, form double rhymes; and an-nuity—gra-tuity, triple rhymes.

Metre without rhyme constitutes blank verse.

When two successive lines rhyme, they form a couplet; three form a triplet. Often the lines rhyme alternately or at greater intervals, forming groups of four (quatrains) or more. A group of lines, embracing all the varieties of metre and combinations of rhyme that occur in the piece, forms a section called a stanza, often, less properly, a verse.

To scan a line or group of lines, is to divide it into the measures of which it is composed.

The variety of combinations of metres and rhymes that may be thus formed, is endless; but a few of the more usual forms of English versification have received special names, and these we may briefly notice.

Octosyllabics are verses made up each of four measures of the first kind of metre, and therefore containing eight (octo) syllables:

With fru'it|less la'|bour Cla'|ra bou'nd

And stro've | to sta'nch | the gu'sh|ing wo'und—

Scott's poems are mostly in octosyllabics, and so is *Hudibras*, and many other pieces.

Heroic is a term applied to verses containing five metres of the second kind, or ten syllables. Heroics either rhyme in couplets, or are without rhymes, constituting blank verse.

RHYMING HEROICS.

He' who | through va'st | imme'n|sity | can pie'rce, See wo'rlds | on wo'rlds | compo'se | one u'|nive'rse, Obse'rve | how sy's|tem i'n|to sy's|tem ru'ns, What o'th|er pla'n|ets ci'r|cle o'th|er su'ns, What va'|ried be'|ing pe'o|ples e'v|ery sta'r, May te'll | why Hes'ven | has ma'de | us a's | we a're.

Many of the chief narrative and didactic poems in the English

language are in this kind of verse; as those of Chaucer, Dryden, Pope, Cowper, &c.

BLANK HEROICS.

Now ca'me | still e'ven|ing o'n, | and twi'|light gra'y Had i'n | her so'|ber li'v|ery a'll | things cla'd; Silence accompanied: for beast and bird, They to their grassy couch, these to their nests, Were slunk, all but the wakeful nightingale.

Milton's two great poems, Young's Night Thoughts, Thomson's Seasons, Wordsworth's Excursion, and many others, are written in blank heroics. Metrical dramas are always in blank verse: in which case there is frequently a supernumerary syllable, or even two, at the end of the line:

To be, | or not | to be, | that is | the ques|tion:
Whether | 'tis no|bler in | the mind, | to suf|fer—

In *Elegiacs*, the lines are of the same length and the same measure as in heroics; but the rhymes are alternate, and divide the poem into quatrains or stanzas of four lines:

The cu'r|few to'lls | the kne'll | of pa'r|ting da'y,
The lowing herds wind slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

The Spenserian stanza is a form of versification popularised by Spenser [1553-99] in his celebrated poem, the Fairy Queen, of which the following is an example:

As when a weary traveller, that stays

By muddy shore of broad seven-mouthed Nile,
Unweeting of the perilous wand'ring ways,
Doth meet a cruel crafty crocodile,
Which in false grief hiding his harmful guile,

Doth weep full sore, and sheddeth tender tears:

The foolish man that pities all the while

His mournful plight, is swallowed up unwares,
Forgetful of his own, that minds another's cares.

Among modern poets, Beattie and Byron have made much use of this form of versification—one example from Byron will be sufficient:

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar;
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal.

It will be observed that the last line of the above stanza contains six measures, and is called an *Alexandrine*—probably from having been employed in a once popular class of poems whose subject was the exploits of Alexander the Great. The use of Alexandrines is now almost confined to the close of the Spenserian stanza, or of a section of heroic verses.

Service metre, also called common metre, is the form of versification adopted in the metrical Psalms, in hymns, and many other lyrical pieces:

Fe'w are | thy da'ys, | and fu'll | of woe',
O ma'n, | of wo'|man bo'rn|!
Thy doom is written, 'Dust thou art,
And shalt to dust return.'

From being frequently employed in ballads, this metre is also

called ballad metre. The first and third lines often rhyme, as well as the second and fourth:

My father lived beside the Tyne,
A wealthy lord was he;
And all his wealth was marked as mine;
He had but only me.

Such are some of the more usual and definite forms of versification. In many poems, especially the more recent ones, so much licence is assumed, that it is difficult to trace any regular recurrence or other law determining the changes of metre, or the lengths of the lines; the poet seeks to suit the modulation at every turn to the varying sentiments. But it may be questioned whether much of this refinement of art is not thrown away, upon ordinary readers at least, who, failing to perceive any special suitableness, are inclined to look upon those violent departures from accustomed regularity as the results of caprice.

Attempts have been made, but with little success, to imitate in English the Hexameter verse, in which the larger poems of the Greek and Latin languages are written. A classical hexameter line contains six measures, or feet; each foot consisting either of two long syllables, called a spondee, or of one long and two short, called a dactyle. The last foot is always a spondee, and the fifth a dactyle.

Tītyrē | tū pātu|læ rēcu|bāns sūb | tēgminē | fāgī—

Imitation in English.

Ströngly it | bears us a long in | swelling and | limitless | billows; Nothing be fore and | nothing be hind but the | sky and the | ocean.

ALLITERATION AND PARALLELISM.

Metre and rhyme are not the only means that have been adopted to distinguish verse from prose. In Old German, Anglo-Saxon, and Scandinavian poetry, the versification depended upon alliteration—that is, the frequent occurrence of words beginning with the same letter. This kind of verse, in its strict form, required that in the two short lines forming a couplet, three words should begin with the same letter, two in the first line or hemistich, and one in the second. The following are two couplets of Anglo-Saxon poetry:

Firum foldan frea Almichtig— Beo-wolf wes breme bleed wide sprang—

Alliteration has not quite disappeared from Icelandic poetry to this day. Alliterative poems continued to be written in English after it had assumed its modern form; the most remarkable is *Pierce Plowman*, a poem of the fourteenth century, of which the following is a specimen, the two hemistichs being written in one line:

Mercy hight that maid, | a meek thing withal, A full benign burd, | and buxom of speech—

Even after the introduction of rhyme, alliteration continued for a time to be largely used as an embellishment of poetry, and is so, though to a less extent, to this day:

The fair breeze blew, the white foam flew, The furrow followed free.—Colerange.

Alliteration is not confined to verse; the charm that lies in it exercises great influence on speech generally, as may be seen in

many current phrases and proverbs in all languages. Example— 'Life and limb,' 'house and home,' 'wide wears, tight tears.'

Hebrew poetry is distinguished from prose by what is called parallelism. Each sentence, or clause of a sentence, runs parallel, as it were, with another sentence or clause, having a certain uniformity in the thought, so that name answers to name, verb to verb, adjective to adjective. This correspondence sometimes consists in the second clause being an echo of the first—the same thought differently expressed:

He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

At other times, the thoughts expressed in the two parallel clauses are contrasted, or form an antithesis:

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

The tongue of the just is as choice silver: the heart of the wicked is little worth.

By attending to this peculiarity, it is easy, even in our translation, to distinguish the metrical parts of the Old Testament from what was written in prose.

EPICS.

The two chief distinctions in poetry, arising from the nature of the subject, are Epic poetry and Lyric poetry. Epic poetry has outward objects for its subject, of which it gives an imaginative narrative. The events themselves may be partly real and partly fictitious, or they may be altogether fictitious. Lyric poetry, on the other hand, sets forth the inward occurrences of the writer or speaker's own mind—his feelings, and

reflections. No composition, perhaps, answers, in all its parts, to the one of these descriptions, or to the other; but a piece or poem is classed as epic or lyric according to the element that predominates. Under each of these grand divisions, or genera, there are subdivisions, or species.

The longer poems of the epic genus embrace an extensive series of events, and the actions of numerous personages. The term heroic epic, or heroic poem, is properly applied to such works as the Iliad and Odyssey of Homer, Virgil's Eneid, Tasso's Jerusalem Delivered, Ariosto's Orlando Furioso, and others, which describe the achievements of the fabulous gods and heroes of antiquity, or of the little less mythic knights of medieval chivalry. Poems, again, like Milton's Paradise Lost and Dante's Divina Commedia, are sacred epics. Byron's Childe Harold, with the length and narrative structure of an epic, abounds in reflection, sentiment, and satire, and thus is, in substance, as much lyric as epic.

Productions like those now named form the class of grand epics, or epic poems, by way of eminence. But there are several species of minor poems which, from their nature, must also be ranked as epics. One of these is the *Idyl*, a term applied to what is called *pastoral poetry*, or to descriptions in general of natural scenery, and of the actions and manners of men in calm, ordinary life. Burns's *Cotter's Saturday Night*, Goldsmith's *Deserted Village*, and most of Crabbe's poems, are idyls; so are poetical epistles.

The ballad is another species of minor epic. The name is generally applied to a versified narrative, in a simple, popular, and often rude style, of some valorous exploit, or some touching or tragic story. Ballads are adapted to be sung or accompanied by an instrument. They are comparatively short, the story being circumscribed, and not embracing a combination of events, as the plan of the grand epic does. There can be little doubt that the ballad has been the first form of poetry

among all nations; and that the earlier epics of the higher kind grew out of these simple beginnings. Of the popular ballad, Scotland, especially that part of it lying on the border of England, is allowed to have produced the best examples: as Chevy Chase, Fair Helen of Kirconnel Lee, and many others. As a ballad of modern composition, we may cite Goldsmith's Edwin and Angelina. The Ancient Mariner, by Coleridge, is a wonderful specimen of a kind of ballad recently originated in Germany, of which the plan is more comprehensive than in the ordinary ballad, and the narrative has a groundwork of the mysterious and supernatural.

Attempts at epic poetry are now rare, the spirit of the age being against that form of composition. Instead of epic poems, we have novels; which, so far as subject is concerned, may be considered as the epic of modern civil and domestic life.

LYRICS.

Lyric poetry, as already observed, is occupied with the thoughts and emotions of the composer's own mind: and outward things are regarded chiefly as they affect him in any way. An epic poet keeps himself in the background; no one thinks of Homer while reading the Iliad, or of the unknown author of Chevy Chase while listening to that ballad. The reader or hearer's attention is absorbed in the events and persons—the outward objects—called up before his mind's-eye by the poet's art. Hence epic poetry is characterised as objective, in contrast with lyric poetry, which is subjective, or is occupied with, and refers everything to, the speaker or subject. These two terms. objective and subjective, are now much used in criticism, and are very convenient for expressing shortly a deep and important distinction, which runs through all kinds of compositions as well as poetry. The productions of the earlier and simpler stages of society are much more objective than those of later stages, when

men have become more reflective, and have learned to make their own thoughts and feelings objects of contemplation.

The name lyric is derived from the lyre, with which such effusions were originally accompanied. Purely lyrical pieces are, from their own nature, shorter than epics generally are. They fall into several divisions; the most typical of which is the song; which is again subdivided into secred (hymns), and secular (love-songs, war-songs, comic songs, &c.).

Odes.—The ode (Gr. a song) originally meant any lyrical piece adapted to be sung. In the modern use of the word, odes are distinguished from songs by not being necessarily in a form to be sung, and by embodying loftier conceptions, and more intense and passionate emotions. The language of the ode is therefore abrupt, concise, and energetic; and the highest art of the poet is called into requisition in adapting the metres and cadences to the varying thoughts and emotions. Hence the changes of metre and versification that occur in many odes. The rapt state of inspiration that gives birth to the ode, leads the poet to conceive all nature as animated and conscious, and, instead of speaking about persons and objects, to address them as present.

Among the highest examples of the ode are the Song of Moses and several of the psalms. Dryden's Alexander's Feast is reckoned the first ode in the English language. We may mention besides, Gray's Bard and other odes, those of Collins and of Coleridge, and Burns's Scots wha ha'e. Of three exquisite odes to the sky-lark, we select that by Hogg as an example of this, the most essentially poetical of all kinds of poetry:

Bird of the wilderness,
Blithesome and cumberless,
Sweet be thy matin o'er moorland and lea!
Emblem of happiness,
Blest is thy dwelling-place—
O to abide in the desert with thee!

Wild is thy lay and loud,

Far in the downy cloud,

Love gives it energy, love gave it birth.

Where, on thy dewy wing,

Where art thou journeying?

Thy lay is in heaven, thy love is on earth.

O'er fell and fountain sheen,
O'er moor and mountain green,
O'er the red streamer that heralds the day,
Over the cloudlet dim,
Over the rainbow's rim,
Musical cherub, soar, singing, away!
Then, when the gloaming comes,
Low in the heather blooms,
Sweet will thy welcome and bed of love be!
Emblem of happiness,
Blest is thy dwelling-place—
O to abide in the desert with thee!

The sonnet is a short poetical composition, generally lyrical in its nature, and dealing with grave subjects, but restricted in length to fourteen lines, and to a peculiar and intricate arrangement of the rhymes, which will be best understood by an example:

The world is too much with us; late and soon, Getting and spending, we lay waste our powers: Little we see in nature that is ours; We have given our hearts away, a sordid boon! This sea that bares her bosom to the moon, The winds that will be howling at all hours, And are up-gathered now like sleeping flowers;

For this, for everything, we are out of tune; It moves us not. Great God! I'd rather be A pagan suckled in a creed outworn; So might I, standing on this pleasant lea, Have glimpses that would make me less forlorn; Have sight of Proteus coming from the sea; Or hear old Triton blow his wreathed horn.

WORDSWORTH.

DRAMATIC POETRY.

The Drama—a word from the Greek, signifying a deed or action—originated in Greece about 550 years before the Christian era. At first, it consisted of little else than the public recitation of verses by a body of peasants, known as the chorus. Thespis, a famous poet, introduced a single actor, who repeated an episode between the songs of the chorus; finally, several actors were employed in a piece, the chorus taking a correspondingly subordinate part. Another great improvement was that of forming a regular stage or theatre, along with artificial scenery and decorations. These and some other improvements were the work of Æschylus (525–456 B.C.), who may be called the first dramatic writer. At this period, literature and the fine arts had reached a high state of cultivation in Greece.

Within the space of about half a century from the time when the regular drama commenced with Æschylus, there appeared Sophocles, Euripides, Cherillus, Aristarchus, Empedocles, Ion, Nomachus, and Cephedorus, who disputed for the prizes of tragic genius at the Olympic games before assembled Greece. The fertility of the genius of these writers appears immense, when we are told that Æschylus wrote seventy or eighty plays, Sophocles a hundred and twenty, Euripides ninety, Cherillus a hundred and fifty, and their rivals above mentioned nearly as many. The entire works of none of those authors have come down to posterity; but from those which have reached us of the

three first, the great masters of the art, the general opinion has assigned the palm of sublimity to Æschylus, of pathos and sentiment to Sophocles, and of tragic art to Euripides.

By the Romans, little was done in dramatic literature, though with their architectural genius they built many splendid theatres, with seats in the open air; and in the present day, the remains of these edifices are the subject of interesting investigation. During the middle ages, the ancient drama sunk along with literature and the fine arts; but at church-festivals there arose a practice of acting mysteries, or passages illustrative of sacred subjects, such as the Fall of Man, and the Miracles and Passion of our Saviour. At length, in Italy, in the thirteenth century, the regular drama began to revive; and in time it spread to France, Spain, and England—the writings of Shakspeare at the end of the sixteenth century, being the crowning-point in this species of literature.

The drama purports to be a portrayal in action of subjects in ordinary life—those of a grave character being the subject of tragedy, and those of a lighter nature being represented by comedy. In composing tragedies, certain rules at one time prevailed, and are still to some extent followed in France. The chief concern was to attend to the unities. By this term was meant a due regard for time, place, and character. The incidents represented were to follow in close succession, and to occur on the same spot; nor were unnecessary characters to be introduced. Latterly, these strict rules have been broken through, and one now seldom hears of the unities.

Unfortunately, in consequence of the irreverent language too frequently employed in plays of every kind, the scandalous nature of the actions occasionally represented, and not to mention other causes, the far from reputable lives of many who engage in the theatrical profession, the drama has greatly sunk in public estimation; and, as generally conducted, the theatre cannot be recommended as a place of entertainment for

youth. Apart, however, from the extrinsic qualities just alluded to, the drama may be an engine powerful to excite the finer feelings, and to delight and amuse. Tragedy, as simulating examples of heroism and suffering, finds a response in human nature, and affords in a high degree that kind of pleasure which is derived from the perusal of an epic poem.

'Thence what the lofty grave tragedians taught
In chorus and Iambic, teachers best
Of moral prudence, and with delight received
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life,
High actions, and high passions best describing.'

MILTON, Paradise Regained.

DOGGEREL.

Doggerel rhymes are a kind of verses governed by no regular rules, and usually employed on mean or familiar subjects. The *Hudibras* of Butler affords the most respectable specimen of this species of composition, being a satire on the manners of the Puritans during the Commonwealth:

When pulpit, drum ecclesiastic, Was beat with fist instead of a stick.

The greatest of modern doggerelists was John Wolcot, better known as Peter Pindar, whose satirical and scurrilous verses fill several volumes. We need only instance one of the least offensive of his pieces, a satire on the vanity of Boswell, the biographer of Johnson—a version of a true incident:

When young ('twas rather silly I allow),
Much was I pleased to imitate a cow.
One time, at Drury Lane, with Doctor Blair,
My imitations made the playhouse stare!
So very charming was I in my roar,
That both the galleries clapped, and cried 'Encore!'

LITERARY TASTES AND ACQUIREMENTS.

Blest by the general plaudit and the laugh,
I tried to be a jackass and a calf;
But who, alas! in all things can be great?
In short, I met a terrible defeat;
So vile I brayed and bellowed, I was hissed;
Yet all who knew me, wondered that I missed.
Blair whispered me: 'You've lost your credit now;
Stick, Boswell, for the future, to the cow.'

The rhyming puffs of blacking, cosmetics, and quack medicines, are well-known specimens of doggerel, which only the ignorant class with poetry.

BOUTS-RIMÉS, EPIGRAMS, AND OTHER TRIFLES.

Bouts-Rimés are verses of a light and playful character, and, as their name imports, are of French origin. They are trifles written in an off-hand manner, for the purpose of amusement in evening-parties—usually a kind of doggerel. Certain rhymes being given out, verses must be written to them. Supposing the rhymes are grant, ask, shan't, task, one of the party will perhaps scribble as follows:

If from good nature you begin to grant
Whatever favours folks may please to ask,
'Twill grow more difficult to say: 'I shan't,'
And courtesy you'll find a heavy task.

Or suppose the rhymes are wave, lie; brave, die, there may be a competition as follows:

Dark are the secrets of the gulfing wave,
Where, wrapped in death, so many heroes
Yet glorious death's the guerdon of the
And those who brayely live can brayely
die.

Whenever I sail on the wave,
O'ercome with sea-sickness I lie;
I can sing of 'the sea,' and look
When I feel it, I feel like to die.

Much jocularity must evidently attend such an intellectual competition as this, and perhaps some little sharpening of the mind may also be the consequence.

Epigrams are concise effusions of wit, generally satirical in character, expressed in a few lines in verse: usually, the last line conveys some pointed allusion; as, for example,

Lucia thinks happiness consists in state: She weds an idiot, but she eats on plate.

Or the following by Young:

As in smooth oil the razor best is whet, So wit is by politeness sharpest set; Their want of edge from their offence is seen, But pain us least when exquisitely keen.

Prologues and Epilogues, the addresses in verse before and after a play, craving the indulgence of the audience, are now little employed by dramatists, as they are found to be of no practical avail. Epitaphs in verse, not intended for inscribing on tombstones, and written for general perusal, are also beginning to be dropped out of literature. By Burns and others, epitaphs were used as engines of satire, sometimes scarcely worthy of the writer. One of the most pleasing epitaphs in general literature is that by Pope on Gay:

Of manners gentle, of affections mild; In wit a man, simplicity a child; With native humour temp'ring virtuous rage, Formed to delight at once and lash the age: Above temptation in a low estate,
And uncorrupted even among the great.
A safe companion, and an easy friend;
Unblamed through life, lamented in his end.
These are thy honours! not that here thy bust
Is mixed with heroes, or with kings thy dust,
But that the worthy and the good may say,
Striking their pensive bosoms—Here lies Gay.

Acrostics are verses in which, by taking the first letter of each line, we form the name of a person—a form of composition often used for flattery, as well as for lampoons, among the writers of the seventeenth century. The following is one of twenty-four Hymns to Astrea (Queen Elizabeth), written by Sir John Davies, in every one of which the initial letters of the lines form the words ELISABETHA REGINA:

E v'ry night from ev'n to morn, L ove's chorister amid the thorn I s now so sweet a singer; S o sweet, as for her song I scorn A pollo's voice and finger.

B ut, nightingale, sith you delight E ver to watch the starry night, T ell all the stars of heaven, H eaven never had a star so bright A s now to earth is given.

R oyal Astrea makes our day
E ternal with her beams, nor may
G ross darkness overcome her;
I now perceive why some do write
N o country hath so short a night
A s England hath in summer.

Anagrams, to which we shall refer in conclusion, are properly enough described as mere curiosities in literature, and as such receive some notice in the work of Mr Disraeli. Anagrams are words composed of the letters of some other words read backwards, or otherwise transposed, the new meaning thus produced being considered as applicable to the original subject. The word live, for example, when read backwards, becomes evil. Such relationships between words formed from the same letters, are evidently accidental, and possess no real value; yet, in early times, anagrams were treated with much gravity, and may, in fact, be said to have formed part of the older superstitions. By the ancient Jewish cabalists, the art of themuru, or of transposing the letters of words, was used for the purpose of discovering hidden meanings. The Greeks and Romans, also, anagrammatised words; and the practice prevailed through the middle ages until comparatively recent times.

The French have always been addicted to this serio-comic badinage. Two or three centuries ago, in France, a man sometimes made his fortune by working out a single happy transposition of the letters in the name of a king, or other great personage. Thus all France rung with the anagram on the monarch François de Valoys, whose name was converted into De façon suis royal, indicating him indeed to be of regal form. Marie Touchet, a lady at the court of Charles IX., had her name transformed into Je charme tout, 'I charm all;' and doubtless rich was the reward of the lucky anagrammatist.

In England, during the seventeenth century, the art of anagrammatising was in much esteem. The words James Charles Stuart, were transformed into Claims Arthur's Seat, and were accordingly thought to enforce the rights of the Stuarts to the throne. From James Stuart, the anagram, A just master, was also much admired. 'Perhaps the happiest of all anagrams,' says Mr Disraeli, 'was produced on a singular person and

occasion. Lady Eleanor Davies, the wife of the celebrated Sir John Davies, the poet, was a very extraordinary character: she was the Cassandra of her age; and several of her productions warranted her to conceive she was a prophetess. As her prophecies in the troubled times of Charles I. were usually against the government, she was at length brought by them into the Court of High Commission. The prophetess was not a little mad, and fancied the spirit of Daniel was in her, from an anagram she had formed of her name. Eleanor Davies—to Reveal O Daniel. The anagram had too much by an L and too little by an s; yet Daniel and Reveal were in it, and that was sufficient to satisfy her inspirations. The court attempted to dispossess the spirit from the lady, while the bishops were in vain reasoning the point with her out of the Scriptures, to no purpose, she poising text against text. One of the Deans of the Arches, says Heylin, took up a pen, and at last hit upon this excellent anagram: Dame Eleanor Davies-Never so mad a ladie! The happy fancy put the solemn court into laughter, and Cassandra into the utmost dejection of spirit. Foiled by her own weapons, her spirit suddenly forsook her; and either she never afterwards ventured on prophesying, or the anagram perpetually reminded her hearers of her state. No more was heard of the prophetess.'

In more modern times, anagrams have sometimes attracted public notice. The words Horatio Nelson have been transformed into Honor est a Nilo, 'His honours are from the Nile;' and Révolution Française into Un Corse la finira, 'A Corsican will finish it,' together with the word Veto, which figured in the constitution framed by the revolutionary assembly. The words Arthur Wellesley, Duke of Wellington, are transposable into 'Let well-foil'd Gaul sekure thy r'nown'—an imperfect but not very bad anagram. An anagram on the lamented Princess Charlotte, daughter of George IV., who unexpectedly died in childbirth, was thought to be particularly happy. The

words Princess Charlotte Augusta of Wales, were transformed into P. C. Her august race is lost, O fatal news. We may come to a close with the following:

When I cry that I sin is transposed, it is clear, My resource, Christianity, soon will appear.

Though anagrammatising be unquestionably the veriest trifling, it may, like the composing of Bouts-Rimés, serve very well to pass a social evening; and, being so far an exercise of the intellect, it is certainly preferable, as an occupation for such hours, to many with which even cultivated circles have long been in the habit of employing themselves.

MEMORY.

of the mind. In some persons, it appears to be intuitive, a perfect gift from Nature, for which no artificial cultivation is needed. Numerous instances are on record, in ancient and modern times, of the most astonishing natural memories; but usually in each case in relation to a distinct subject, as languages, dates, arithmetic, and so forth; those having a powerful memory for one class of circumstances, possessing but a moderate capacity for recollecting those of another class.

We are told of ancient orators who recollected every word of every speech they had ever delivered; of generals who remembered the name of every soldier in their armies; of Mithridates, who gave laws to twenty-two kingdoms in as many languages, of which he was master; and of poets who could recite thousands of verses without committing a single error. On this subject we find the following scrap, by an unknown writer:

'Bishop Jewel had a most wonderful memory. He could exactly repeat whatever he had written, after one reading. During the ringing of the bell, he committed to memory a repetition sermon, and pronounced it without hesitation. His custom was to write the heads of his discourses, and imprint them so firmly upon his mind, that he used to say: "If ten thousand people were quarrelling or fighting all the while he was preaching, yet they could not put him out." In order to try him, Dr Parkhurst having proposed to him some of the most difficult and barbarous words out of a calendar, and John Hooper, Bishop of Gloucester, forty Welsh, Irish, and foreign words, he, after once or twice reading, and a little recollection, repeated them all by heart, backward and forward. In the year 1563, Sir Nicholas Bacon, Lord Keeper of the Great Seal, having read to him, out of Erasmus's Paraphrase, the last clauses of ten lines confused, and imperfect on purpose, he, sitting silent a while, and covering his face with his hand, immediately rehearsed all those broken parcels of sentences, the right way and the contrary, without hesitation. He professed to teach others this art, and taught it his tutor, Dr Parkhurst, at Zurich, who in the space of twenty-eight days, and only by spending an hour a day, learned all the twenty-eight chapters of St Matthew's Gospel, so perfectly that he could repeat any verse, knowing at the same time what went before and what followed. He died in 1571.' In recent times, there have been some remarkable examples

In recent times, there have been some remarkable examples of powers of arithmetical calculation; those of the boy Zerah Colburn being among the number. This American youth, who was exhibited in London in 1812, when under eight years of age, astonished the scientific world; and the manner in which he resolved the most difficult numerical questions was, indeed,

a thing to excite surprise. His feats, whether we consider the rapidity of execution, or the number of figures (if we may use this term in speaking of a mental process) in many of his calculations, were a novelty to the world. On one occasion, he undertook and succeeded in raising the number eight to the sixteenth power, and gave the answer correctly in the last result—namely, 281,474,976,710,656. He was then tried as to other numbers, consisting of one figure, all of which he raised as high as the tenth power, with so much facility and dispatch, that the person appointed to take down the results was obliged to enjoin him not to be so rapid. He was asked the square root of 106.929, and before the number could be written down, he immediately answered, 327. He was then requested to name the cube root of 268,836,125, and with equal promptness and facility. he replied, 645. One person proposed that he should name the factors which produce the number 171,395, and he named the following factors as the only ones: 84,279 multiplied by 5; 24,485 multiplied by 7; 2905 multiplied by 59; 2065 multiplied by 83; 4897 multiplied by 35; 581 multiplied by 295; 415 multiplied by 413. He was then asked to give the factors of 36,083, but he immediately replied that it had none; which, in fact, was the case, it being a prime number. calculation, this wonderful boy discovered an error of the French mathematicians, which the celebrated Euler detected only after long and profound study.

The only explanation that can be given of Colburn's memory, amounts to an enormous facility of combining numbers; his numerical faculties being so much larger than usual that he could feel his way to a proportionate extent; so that he would have the same instantaneous conviction, that 13 times 13 make 169, which others have that 3 times 3 make 9. The reader might study Mr Colburn's long explanatory pages of figures for months, without diving further into the mystery than this. These explanations will not teach an ordinary man to

calculate one whit faster than formerly. Memory alone, however 'enormous' its strength, seems quite insufficient to account for Colburn's powers. How many men, with what may be termed a first-rate general memory, direct their faculties in vain to the attainment of arithmetical excellence! Besides, on any other than numerical subjects, Zerah shewed no better memory than common. This youth returned to America, and entered the clerical profession.

Of the recent instances of an extraordinary memory, bordering on the marvellous, none is more worthy of notice than that of the late Cardinal Mezzofanti, an Italian. This person appeared to have the aptitude for learning a language and committing it to memory after a single reading of its grammar and looking over a dictionary. At a glance, any number of words was fully remembered, and with the smallest trouble, the slightest variations in dialect and differences in style of speech were fixed indelibly on the memory. At the age of fifty, he was thoroughly versed in fifty languages, and before his death, the number he knew must have amounted to seventy or eighty. Of these, it must be added, he was even acquainted with all the varieties of dialect and provincialisms: he would detect the particular county of England or the province of France from which a person came-a nicety of ear and memory exceedingly remarkable; and the more surprising from the circumstance that he had never been out of Italy. The cardinal said that he never forgot a single thing he ever heard or read. These extraordinary powers of memory are not to be acquired

by any process of study. They are singular gifts of nature, of which no explanation can be given by those who possess them. Nor is it necessary for the ordinary purposes of life that we should have such marvellous powers. It is sufficient that the memory should be retentive of the leading facts brought under observation, leaving much that is frivolous to be forgotten. To this moderate and useful extent, nearly all memories may be

cultivated, by care, in the manner that other qualities of the mind may be made subjects of education.

A vigorous memory, then, is a proper object of training, to which you are recommended to give a degree of attention corresponding to what you feel to be your deficiencies. To remember a fact communicated to us through the senses, it is absolutely necessary that the fact should make an impression on the mind, and this can be done only by giving earnest attention. That the fact may fix itself, we need to concentrate the mind distinctly upon it, so as to allow no wandering of the thoughts at the moment the impression is to be made. The plain reason why things are usually forgot is, that they make but a slight impression, which is easily obliterated. A power of concentrating the thoughts on that which is immediately before us, is therefore of the highest consequence in cultivating Sir Henry Marsh, in an address on this subject, says: 'Attention presents itself to our view under two very distinct forms: one, instinctive and necessary, which takes place whether we will or not; the other constrained, or the result of mental effort. So likewise memory, or the recalling of past impressions, is either necessary and spontaneous, or it is the result of a mental effort. The first is termed simple memory; the second, recollection. The more vigorous and active each mental faculty, the more excited is the attention to congenial objects, the more forcible the impression made, and consequently the more tenacious and permanent the memory of such impressions. The order of the sequence then is-active faculties, strong impressions, vigorous memory.' writer adds the observation, 'that young persons who feel deficient in memory, may rest assured that the defect is caused less by inferior mental capacity, than want of application at right times and on right objects. The avoidance of trifling pursuits and undue gratification of the senses, at the same time directing the mind to subjects of a useful and ennobling

tendency, will strengthen the reflective faculties, and that is the cultivation of the memory.'

By following the methodic line of study which has been already recommended, you will greatly improve the powers of memory; and it may almost be said that a bad memory is synonymous with a want of collectedness of mind. Rigorous attention and concentration of thought, are thus the means by which we strengthen the memory on any special subjects deserving of notice; and so being exercised, the powers of remembrance are invigorated for general objects.

It is sometimes seen that persons with good memories, and who retain a perfect recollection of circumstances, become at times so discomposed that they forget for a short period the most cherished remembrances. This is very observable in attempts at public speaking, by persons not accustomed to concentrate and deliver their thoughts before a large audience. For a moment they forget what they wished to say, and, being unable to proceed, they sit down with a distressing consciousness of their imperfections; yet, no sooner do they recover their equanimity, than the whole of their vagrant recollections rush back on the mind, unfortunately too late for any good purpose.

Deficiencies of this kind may arise from bashfulness, weakness of impressions, or irregularity of thought. Memory has been compared to a storehouse, in which recollections are to be brought out and used as occasion requires; and therefore the more orderly the manner in which the recollections are put away, the more easily will they be found when wanted. A power of promptly recalling dates, events, names, sayings, anecdotes, at the exact moment they are of use in public speaking, writing, or conversation, is one of those rare qualities which distinguish men of happily constituted minds. Of this remarkable quality, few men possessed so large a share as Sir Walter Scott, who in the course of conversation was never

at a loss for a joke, anecdote, or a few poetical lines, appropriate to any interesting circumstance that happened to be mentioned.

For the purpose of recalling remembrances, many persons resort to a plan of associating a recollection with a tangible object or particular circumstance. In this way, we may remember the date of a marriage or a death, by some circumstance which occurred at the time; or the date of a battle, by associating it in the mind with a great general, or with the king in whose reign it took place. Much of the memory in daily use is thus associative. Scarcely a single circumstance is recollected unless in connection with some other circumstance; each fortifying the other. Artifices of this kind are called *Mnemonics*, or the Art of Memory, and may be variously exemplified.

A person, for instance, wishes to recollect a house where he has some business, and for that purpose he notices that it is the third door, or fourth door, from some well-known corner: by this mark he will not fail to retrace it. The name of a stranger is recollected when seen in company with one of our acquaintance, though we could not tell who he was by a simple effort of memory exercised upon himself alone. Many schemes of artificial memory have been framed, but they depend merely on a systematic application of the principles we have mentioned, and differ from one another only in the ingenuity with which these are applied.

In passing along a road which we have formerly travelled with a friend, the sight of the different objects, as they come in view, often recalls the subjects of conversation which occurred at the same points in our first journey. We recollect every topic with the utmost freshness; and if there were any new ideas or remarkable expressions, the sight of the tree, ford, or narrow lane, where they were started, seldom fails to recall them. It is plain, therefore, that if we wished to imprint the

contents of a book on our memory, we may be greatly assisted by reading it in the same way, as we pass along some favourite walk, associating each of its topics with remarkable points in the scenery. If every subject be thus, as it were, tied to some conspicuous point in regular succession, the facility of recollection which will be gained will be found of the greatest advantage; and long lists of facts may be exactly committed to memory, which otherwise we would hardly have thought of attempting to remember. In a town, let any one take, in regular succession, the streets which branch off from some principal line of thoroughfare, and if their names and order be familiar to him, he may use them in this way as resting-places for his memory, where he may have arranged great numbers of circumstances which the mind could not otherwise have retained. Lists of the kings of England have in this way been taught to children effectually in two lessons, merely by connecting the successive names with some series of familiar streets, or well-known objects on a public road.

Instead of taking any succession of objects out of doors, it is sometimes convenient to use merely the walls of a room, and the familiar objects which occupy places upon them; if there be a number of pictures in the room, for instance, we may commit to memory a list of names by attaching each to one of the pictures in the order of their arrangement; and the names will not fail to recur as often as we choose to recall them in that connection. This method was reduced to system, and taught with great success, by Mr Feinaigle, a German professor.

At present, we shall only explain this person's ingenious mode of teaching the memory of numbers. The simplicity of the process will be immediately apparent; and any person who practises it for two days, will acquire a facility in recollecting dates and numbers, of which otherwise he could have had little idea.

The first thing to be done is to assign for each numeral figure a letter of the alphabet, which is to stand for it on all occasions. It is on this that the whole artifice depends; and the learner must first make himself familiar with these substitutions—which may be done in twenty minutes—before proceeding further.

For the figure 1, use the letter t, because it is a single stroke.

For 2, use n, because it is two strokes combined.

For 3, use m, because it is three strokes.

For 4, use r, because r is found in the word denoting four in most languages.

For 5, use 4 because in Roman numerals L denotes 5 tens.

For 6, use d, because the written d resembles 6 reversed.

For 7, use k, because k resembles two 7's joined at top; and for this figure use also g, q, c (hard), because they are all letters formed in the throat (gutturals), like the first one, k.

For 8, use b, which in writing is often made to resemble 8 a good deal; use also w, which is like an 8; and v, which is half of w.

9 is represented by p, from the similarity of figure; and also by f, both of which are united in the word puff, which proceeds from a pipe like a 9 figure.

For 0, use s, x, or z, for this reason, that O is like a grind-stone, which gives out a hissing noise like these letters when it is in motion.

The reasons given for our choice of letters to represent the different figures will appear whimsical: but it must be recollected that they are adopted merely to assist memory, and that their oddity is, therefore, a recommendation rather than an objection. It will be observed, that neither h nor any of the vowels represent any figure.

This table of letters is applied to use as follows:—Suppose a person wishes, for instance, to recollect the number 547; 5 is

represented by l; 4, by r; 7, by k; hence we have here l, r, k; among these letters insert the vowel a, and there will be LARK, a word easily to be remembered; and as the vowel a denotes no figure, no mistake can arise from it to confuse the memory; so that the word lark on all occasions will be the sign for 547. The year in which King William IV. was born is 1765; here we have t, k (or g), d, l; by inserting vowels, and the letter h (which signifies no figure), these form the GOODLY; and in that shape will hardly escape the memory. His Queen was born in the year 1794; we have here t, k, p (or f), r; and by inserting vowels at pleasure, we make the words they yoke Fair; a combination ludicrous enough, which will, however, greatly assist the memory as to the date, and that is all that is wanted.

Suppose we wish to recollect the dates of some principal geographical discoveries:

The Cape of Good Hope was discovered in 1486; here we have the letters t, r, w, d; these become Tar-wood: there is a fable that the wreck of a Carthaginian ship was found here on its first discovery, which will make the word tar-wood memorable.

America was discovered in 1492: these figures are represented by t, r, p, n; which by inserting vowels become to rapine, because that discovery led to rapine by the first Spaniards.

The great South Sea was first discovered by Nunez de Balboa in 1513: this is t, l, t, m; by inserting h, and vowels, these letters form real them; an expression denoting the importance of that discovery.

The Straits of Magellan were discovered in 1519; these figures become t, l, t, p; and may read, it Let up; because this strait let up the navigators into the land, and through to the Pacific Ocean.

New Holland was first discovered in 1525: The Lonely, because it is a lonely or insulated continent.

Baffin's Bay, discovered in 1616: thy Duty Do, because Baffin's accuracy in this discovery, after being a long time doubted, was at last verified.

By these examples the method will now be sufficiently understood; and the reader may go on applying it to other cases as he finds occasion.

When it is required to recollect a long list of numbers in regular succession, the object may be effected by forming words out of each of them, and attaching the ideas belonging to these to any series of familiar objects. If we wish to recollect, for example, the numbers 748, 954, 7430, 241: take a road where we know four or five objects in succession—say, a house, a tree, a hay-stack, a mill; then we have for 748, crib, and we call the house a crib: next for 954, we have flower; there is a flower on the tree: for 7430, we have grey mouse in the hay-stack: and for 241, there is one rat in the mill. When we recall the principal objects according to their order, the numbers will also be remembered.

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PUBLIC SPEAKING.



S you advance in life, you will have occasion to remark that many men, with no distinguished abilities, rise to high public consideration by their skill in addressing audiences on questions of local or general importance. And you will likewise

observe, that many persons possessed of no small literary qualifications—in fact, good writers and good reasoners—make a poor appearance when they attempt to speak in public. Now, without being an orator of a high class, it may be of some importance to yourself, at least, that you should be able to speak with a degree of fluency and good taste in public assemblages.

Assuming that you possess a sufficient knowledge of grammar, with a proper command of words, the next requisite. indispensable in a public speaker, is perfect self-possession. Inexperienced speakers are usually bashful and easily discomposed. They may have arranged beforehand the nature of their speech, and be master of all they have to say, yet on rising before their audience, they feel abashed, and becoming confused, they perhaps break down in their wellconsidered harangue, much to their own distress and that of their hearers. On this account, it is customary for young men intended for the legislature, the bar, and pulpit, to form themselves into societies for the purpose of mutual exercise in the art of public speaking. Those who do not enjoy this kind of training, find it advantageous to take every opportunity of accustoming themselves to speak at meetings on matters of

public concern; and so gradually acquire the proper degree of confidence for addressing large assemblages.

To speak, however, with effect, one needs to possess that power of persuasive eloquence which arises from a happy combination of knowledge and good taste, along with a due amount of vehemence. 'The business of oratory,' says Lord Chesterfield to his son, 'is to persuade people; and you easily feel, that to please people is a great step towards persuading them. You must, then, consequently, be sensible how advantageous it is for a man who speaks in public, whether it be in parliament, in the pulpit, or at the bar, to please his hearers so much as to gain their attention; which he can never do without the help of oratory. It is not enough to speak the language in its utmost purity, and according to the rules of grammar; but he must speak it elegantly—that is, he must choose the best and most expressive words, and put them in the best He should likewise adorn what he says by proper metaphors, similes, and other figures of rhetoric; and he should enliven it, if he can, by quick and sprightly turns of wit.'

When a subject is assigned to you on which to speak, you will proceed to consider how it is to be treated—whether gravely or jocularly. If gravely, it would be most incongruous to introduce jocularities; and, on the other hand, if the speech is to be of a light nature, it would be out of place to be serious or sententious. Cicero summed up the rules for public speaking in a single sentence. He says the speaker should well consider 'what he has to say, in what order, and how.' In other words, he must arrange his ideas, and have a pretty good notion of the manner in which he has to deliver them. A common fault with unpractised and ambitious speakers is to attempt to say too much. Suppose they are to make a neat little speech on the drama, they begin as far back in history as the Greeks and Romans, and weary out every one before they

come to matters of interest in our own times; the result probably being that they are 'coughed down' by their impatient auditory. Another too common error is that of assuming too lofty a strain, which, if not having the effect of bombast, may degenerate into useless abstractions, valueless either for amusing or convincing a large assembly. It may be observed, that though some men have a reputation of being tolerable speakers, they really possess no eloquence. Their harangues sound well, as regards the collocation of words, but their sentiments are mere platitudes, and exert no influence over the understanding or feelings.

The matter as well as the manner of a public address will depend in some measure on the dimensions of the apartment in which the speech is delivered. A person can say in a small room to a moderate number of auditors, what he could not do to a vast assembly in a large hall. For example, you cannot properly utter a jocular remark, or a pathetic sentiment, at the pitch of the voice. For want of attention to this point, speakers often make signal failures. What they design to say would answer admirably for a small party, but is lost on a crowd.

Until you have become a practised speaker, I should recommend you to refrain from addressing large audiences. Acquire, in the first place, the habit of speaking at committee meetings of from twenty to thirty persons, when you may advantageously pitch both voice and sentiment in what may be called a moderate key. Some men, by offering plain commonsense views of a subject, and raising their voice but a little above an unaffected conversational tone, command greater attention and respect than speakers of a more brilliant quality. In fact, good sense, clothed in the simple oratory of nature, rarely fails in effect even in the highest assemblies. In oratory, as in reading, nature is a safe guide, and by a person of good taste may be followed without descending to vulgarity or coarseness.

On the various methods of handling a subject, the best advice

I can give you is to study the speeches of Burke, Fox, Sheridan, and other great parliamentary orators—such being found in most public libraries. The newspapers of the day also, offer many good examples of oratory in both branches of the legislature. In looking over reports of these speeches, you will note the delicate allusions to characters and events, the tact with which the speaker glides from one branch of his subject to another, and the manner in which he piles fact upon fact, in order to finish with a force of argument which calls forth loud expressions of admiration.

A good and ready memory is, of course, one of the requisites of effective public speaking; for unless a speaker remembers what he has to say in a distinct consecutive strain, he probably wanders from his subject; and becoming incoherent, feels that his better plan is to close abruptly with as good a grace as possible. Those who are not favoured with a retentive memory seldom become pleasing speakers, whatever be their power of self-possession. To remedy their deficiencies in this respect, some speakers make notes of the heads of their subject, and with these on a small slip of paper before them, they usually succeed pretty well, though only in addressing miscellaneous meetings not disposed to be critical. In parliamentary speaking, notes are not tolerated; nor would they in general be of much service; for in political debates, the speaker must be able to reply, in an off-hand manner, to the arguments of opponents—his ability to do so being that by which he chiefly attains distinction as an orator.

In addressing large miscellaneous assemblages, we need to bear in mind that a sympathetic feeling pervades the auditory. What might please each individual when alone, will not please a crowd; for every member of the crowd is acted on by those about him, and he frequently applauds or condemns on trust. Whately, in his work on Rhetoric, alludes as follows to this remarkable infectiousness of emotion:

'The very same sentiments expressed in the very same manner, will often have a far more powerful effect on a large audience than they would have on one or two of these very persons separately. That is, in a great degree, true of all men, which was said of the Athenians, that they were like sheep, of which a flock is more easily driven than a single one. The solution will be found by attention to a very curious and complex play of sympathies which takes place in a large assembly: and-within certain limits-the more in proportion to its numbers. First, it is to be observed, that we are disposed to sympathise with any emotion which we believe to exist in the mind of any one present, and hence, if we are at the same time otherwise disposed to feel that emotion, such disposition is in consequence heightened. In the next place, we not only ourselves feel this tendency, but we are sensible that others do the same; and thus, we sympathise not only with the other emotions of the rest, but also with their sympathy towards us. Any emotion, accordingly, which we feel is still further heightened by the knowledge that there are others present who not only feel the same, but feel it the more strongly in consequence of their sympathy with ourselves. Lastly, we are sensible that those around us sympathise not only with ourselves, but with each other also; and as we enter into this heightened feeling of theirs likewise, the stimulus to our own minds is thereby still further increased. Almost every one (adds this writer) is aware of the infectious nature of any emotion excited in a large assembly. It may be compared to the increase of sound by a number of echoes, or of light by a number of mirrors; or to the blaze of a heap of firebrands, each of which would speedily have gone out if kindled separately, but which, when thrown together, help to kindle each other. The passions of a multitude inflame each other by mutual sympathy, and mutual consciousness of it. And hence it is that a bolder kind of language is suitable to such an audience; a passage which, in

the closet, might just at the first glance tend to excite awe, compassion, indignation, or any other such emotion, but which would, on a moment's cool reflection, appear extravagant, may be very suitable for the agonistic style; because, before that moment's reflection could take place in each hearer's mind, he would be aware that every one around him sympathised in that first emotion; which would thus become so much heightened as to preclude, in a great degree, the ingress of any counteracting sentiment.'

STENOGRAPHY-REPORTING.

TENOGRAPHY, or short-hand writing, is an art which it may be of importance for you to be acquainted with. It is the method of writing language according to certain marks or characters representing sounds or words; a whole word, in many cases, being represented by a small mark which is rapidly executed with a pencil.

This abbreviated method of writing is chiefly employed to report speeches at public meetings or in parliament, for which purpose it is of incalculable value. By experienced reporters, speeches are taken down as quickly as they are delivered, with extraordinary accuracy. When finished, the reports are transcribed in the ordinary hand for the press; the reporter, usually, taking care to omit redundant expressions, and making such other corrections as appear necessary. Reporting speeches in parliament for the London morning newspapers has become a regular profession, which is followed by a body of men who

shew a marvellous degree of skill in furnishing copies of the debates. From the commencement till the close of the nightly sittings of the House of Commons, a body of reporters is present; there being now a gallery specially appointed for their use. While the debates are going on, it is customary for one reporter to relieve another; the party relieved proceeding to transcribe his portion for the compositors, and then hurrying back to take his turn. In this way, the early part of a speech may be in type, while the latter part is not yet delivered; it being only by this marvellous promptitude that the printers of the Times and other morning newspapers are able to lay the debates in parliament before their numerous readers. Some of the greatest lawyers and statesmen have been reporters in the early part of their career.

Stenography is also sometimes employed by clergymen, for the facility it affords them for writing their discourses; also by barristers, in taking notes of the arguments of the opposite counsel, as well as by various persons following literary pursuits. But, excepting in the case of the newspaper reporter, there are few who attain that proficiency in the art which enables them to follow a speech with sufficient expertness.

Besides promptitude, the reporter must possess judgment in selecting and inscribing the characters which will sufficiently represent his words. At the best, short-hand is not perfect: it is a system of arbitrary abbreviations. Only such letters in a word are ordinarily represented as will convey the general sound or character of the word. As subsequently referred to, nearly half the consonants are omitted; and few vowels or points are given. The practised reporter uses no vowels but those which may form syllables, and only indicates the

As short-hand is only a means to an end, and as intellectual capacity and versatility of information are still more essential to the reporter than perfection in his mechanical art, the degree

punctuation by blank spaces.

of success achieved does not altogether depend on the choice of the best system. The greatest reputation in reporting has even been attained by those who use only long-hand characters; and many followers of the antiquated systems are to this day taking the lead in the reporter's profession. All that is desirable is, that the method shall be short, simple, and efficient.

Numerous systems of short-hand have been invented and made known in published treatises. The whole may be divided into two kinds—one stenography proper, and the other phonography. In short-hand, as above stated, a word may be represented by only two or three letters, and even several words together can be represented as briefly. For example, rw may stand for railway; mch for merchant; mr for member; tps for transpose; nsfrs for in as far as; or ft for first time. And as a small mark will in each case indicate these abbreviations, the reporter who is skilful in condensation may perform his work as fast as a person can speak. It is recommended that all names and foreign words and phrases be written in long-hand characters suitably abridged—as L. P. for Lord Palmerston; or L. J. R. for Lord John Russell; or as bf, bona fide; or st q for in statu quo. Every short-hand writer, however, falls on methods of abbreviation to suit his own style of reporting.

By the system of phonography, which is modern, conventional forms of spelling are dismissed, and words are represented by marks signifying sounds. The originator of this method expects that compositors will be able to set their types from the reporter's notes without transcription; but it may be doubted if this ever could be generally done; and the whole system seems an undesirable refining of ordinary and sufficiently adroit practices.

As short-hand is not usually taught at school, and as little is generally known regarding it, I have given the alphabet along with a few examples, according to the system of stenography employed by some of the best newspaper reporters.

Alphabet.	EXAMPLES OF WORDS,
в в 1	/ adore.
i	& banish.
/ d	circuit.
\ for v	charm.
) g or j	decorate.
у ь	charm. docorate. epitaph.
gorj h cork	familiar.
	✓ grief.
o— m	familiar. grief. hearken. ivory. junior.
o n	λ΄, ivory.
ſρ	
/// r	✓/ kindred.
— c, s, or z	mankind.
l t	opaque.
ெ எ ச w	Λ.
<u>- </u>	prophet.
✓ y (ch	queen.
	₹
f th	serpent.
, , ,	shelter.
	serpent. shelter. temperate. throne. uhiquity.
	ubiquity.
	yulgar.
į.	warlike.
	extreme.
	yoke.
	Z zodiac.

It will be observed, that two or more letters similar in sound are represented by the same mark. The c hard is marked the same as k; and the c soft the same as s and z. Q is represented by k or kw, according to sound. The mark for r is apparently

the same as for d, but it is an up-stroke, and d a down-stroke; and when it stands separately, as for ars, or, or, or, cc, the ordinary letter is written. Each letter stands for a group of small

٠ ٨ ٦	I will not.
	She is well. They are ill. A large dog.
·8 2	A little kitten.
. 6	A fine horse.
્વગ	I cannot give it.
197,~	The army and navy.
' ₽-\	The weather is favourable.
/7L# //	The streets are dry.
d ~>∨	Let me go in.
/ጘራዬን	Do not come back again.
18-18	The path is open.
	Tell them all to come.
[46000	They are all welcome.
9791-1	Most happy to see you.
e 99.~	We have had enough.
1 V · V	They love each other.
1-41),	It is time to go.
	Wealth makes many friends.
gover	Time works wonders.
~. Λ , b	Information for the people.
ያ አረ, ነ ታ	Up, guards, and at them.
~~1 ,6W	Science, art, and literature.
li G1.~of	Poetry, painting, and sculpture.
۱۴۱۴ عسور	The pleasures of hope.
8/10 ~~	Lay of the Last Minstrel.
6-8128	All's well that ends well.

words, as d for do, did, &c., as will be discovered from the above examples. Vowels are generally omitted, but where forming

syllables, or where otherwise necessary for distinction or elucidation, they are signified by dots or commas. Thus a dot at the top of the first letter is a, in the middle e, at the bottom i, and a comma severally stands in these positions for o, u, and y as a vowel. A dot above the terminal letter of a word signifies tion; a comma tions; a dot below, ly; a comma inq or ings. The definite article the, and the conjunction and, are shewn by commas standing separate from the other words, the former being above the line, the latter below. For this system of short-hand, ruled paper is not necessary, and scarcely even desirable As a first study, you should attempt combinations of marks, on the plan of the examples in the second column of page 143, which shews how every letter connects itself with the rest; then you may proceed to the writing of several words, as shewn in the examples on page 144.

The following quotations shew the mode of writing sentences:

Beauty when unadorned adorned the most.

 $\mathcal{L} \sim \mathcal{W} \mathcal{M} \mathcal{M} \mathcal{M}$

Thou canst not speak of what thou dost not feel.

1~74191478

Wisely and slow, they stumble that run fast.

~ , ~ [] + 1 / /

Oh, it is excellent to have a giant's strength;

/1-41 19 2 74

But it is tyrannous to use it like a giant.

Sweet are the uses of adversity,

Which, like the toad, ugly and venomous,

Wears yet a precious jewel in his head.

Oh! mighty Cæsar! Dost thou lie so low;

on! mighty Casar! Dost thou lie so low -6

Are all thy conquests, glories, triumphs, spoils,

Shrunk to this little measure.

There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune.

n WI'N LUIW

Thrice is he armed who hath his quarrel just. (7-9) (7-9) (7-9) (7-9) (7-9) (7-9)

For freedom's battle once begun,

V 4 } ~ ° ° °

Bequeathed from bleeding sire to son,

2 2 8 -1-

Without the smile from partial beauty won,

Oh, what were man—a world without a sun.

A thing of beauty is a joy for ever.

Its loveliness increases; it will never

Γ W~~~ 1 «~

Pass into nothingness.

By carefully studying these examples, in connection with the observations which have been offered, you will have little difficulty in becoming a good short-hand writer. Only two or three concluding remarks may be made. It will be found easier to write than to read short-hand; and accordingly in beginning, you should transcribe into long hand as speedily as possible, while your memory may be of some service. All difficulties should be encountered and overcome, not avoided. Take every opportunity of practising at public lectures or meetings, and compare your notes with the reports furnished to the newspapers by professional short-hand writers. By this means, you will observe how they have pruned off the excrescences and repetitions which occur in the speeches of most persons, and, in fact, made good sense and fluent language out of what, when delivered, was possibly little better than nonsense.

VICIOUS FORMS OF SPEECH.



HE language employed in literary composition is evidently different in some respects from that used in ordinary conversation. In writing, care is taken to select the most appropriate words, and to avoid any inelegant form of expression. In speaking,

people are not expected to use such rigorous accuracy; an attempt to do so would look like pedantry—an awkward and vain exhibition of learning—which is inconsistent with good taste. Yet, in familiar conversation, nothing can excuse vulgarity, slang, or bad grammar. We may reject high-sounding phrases, but it is our duty, at least, to speak correctly and to the point.

Strangely enough, few persons either write or speak the English language correctly; numerous blunders are discovered in the works of the most popular authors—Southey having the reputation of being the most correct. The principal reason assigned for deficiencies of this nature, besides heedlessness, is the want of a sound knowledge of etymology and the rules of construction. It is to be observed, however, that in numerous instances, there exists a doubt as to alleged inaccuracies of expression, and it is not always safe to say a writer is incorrect when he uses expressions not commonly received. We have an example of this doubtfulness in the using of they before the relative instead of those. Those who is now the ordinary form, but the Bible has they that, and Blair, in his Lectures on Rhetoric and Belles-Lettres, adheres to the same form. William Cobbett, dogmatically, and with his usual causticity, condemns Blair for

this seeming fault, copied, as he says, by Lindley Murray. 'It is truly curious that Lindley Murray should, even in the motto in the title-page of his English Grammar, have selected a sentence containing a grammatical error; still more curious that he should have found this sentence in Dr Blair's Lectures on Language; and most curious of all, that this sentence should be intended to inculcate the great utility of correctness in the composing of sentences! Here, however, are the proofs of this combination of curious circumstances: "They who are learning to compose. and arrange their sentences with accuracy and order, are learning, at the same time, to think with accuracy and order."' Cobbett, in the pride of a self-taught genius, triumphantly points to much more decided errors in the composition of Addison, Johnson, and other learned writers; adding that there are many men, who have been at Latin schools for years, and who, at last, cannot write six sentences in English correctly'-an allegation unfortunately too true. disfigured by some oddities of sentiment, Cobbett's English Grammar offers, in a series of familiar letters, an exceedingly intelligible account of the construction of our language, and I venture to say, that you will learn more by its perusal than could be procured from all the other grammars in existence. For much interesting information on the etymology and gradual transformation of words, I would refer you to a learned work with a somewhat strange title, The Diversions of Purley, by Horne Tooke.

Unfortunately, England possesses no authorised standard of literary expression. Grammar has exact rules, yet, from the constant misuse of certain phrases, it would almost seem as if grammars and dictionaries might safely be set at defiance. For example, the word either, which means one of two, is now, almost without an exception, used to signify both; as, 'The gateway had a pillar on either side;' the intended meaning being on each side. No doubt, in a short time, dictionaries will

sanction this erroneous expression; for thus, by usage, do slang words and new interpretations arbitrarily gain a footing in the language. One or two examples of slang words rising to respectability may be curious. The rabble which attended the partisans of the Earl of Shaftesbury, at the latter end of Charles II.'s reign, are said to have been first called 'mobile vulgus:' and the phrase being afterwards contracted into mob, that term was long used in a slang and contemptuous sense for a crowd. The word is now in Johnson. term bore, signifying an annoying person, has scarcely yet attained the dignity of a legitimate word; but judging from its frequent use, its elevation is not far distant. Snob, an aspiring and affected person of humble origin, is also working its way towards the dictionary. The deficiencies of our language necessitate the absorption of such casual but expressive terms; and while condemning the free use of slang, it must be acknowledged that to this source is traced various words representing ideas which formerly could be expressed only by some kind of circumlocution. Language, like everything in human affairs. being progressive, and liable to improvement, we may further observe, that as new terms and modes of expression are pressed into the service of literature, older forms of speech are dropped out of general use, and, like provincial legends, exist only in places remote from the metropolis. We can in this way account for that form of vernacular still prevailing among the humbler classes in the Lowlands of Scotland, which, uncouth as it may appear in sound and orthography, bears a remarkable resemblance to the English of Chaucer and other early poets -being, in fact, the language spoken at court three or four centuries ago. Whether it has been quite judicious to dismiss from general use many of the words in the Scottish, and some of the provincial dialects, admits of doubt: for they express ideas not represented by any modern term. This, however, is not the place to discuss this philological question.

more advantageously submit a few corrections of the more obvious blunders of speech and composition in general use, for the purpose of putting every one on his guard.

He was amissing-Missing.

I asked at him-I asked him.

Almost never-Seldom or never.

To adduce evidence—To bring evidence.

The above statement may be relied on—The foregoing statement. Above, being an adverb, can never be properly used as an adjective.

Better ought not to be used to signify well. He is better, signifies improvement in health, not an entire recovery. He is better, should be, He is well. Quite better is very bad.

Better of a sleep-Better for.

Beast, only to be applied to a quadruped, and not the lower animals indiscriminately.

He ate, not he eat; as ate is the proper preterite of eat. Sir Walter Scott usually wrote eat for ate—an error.

Both, whether as a numeral, or as a conjunction, ought to be applied to no more than two objects or sentences.

Whether. A similar remark applies to this word, which in reality is a contraction of 'which of the either'—that is, which of two objects. Whether is too frequently applied to three objects.

Couple, which simply implies the juncture of two objects, cannot properly be used in reference to separate objects. 'A couple of shillings,' for instance, is an error.

The former and latter can only be used properly with respect to two objects.

Neither (or not either) is only applicable to two objects.

None are—None is. None applies to one thing only, being a contraction of no one.

Every and each, being singular ideas, ought never to be used as plurals. The error of so using them is very common.

- Bade is the proper preterite of bid. Bid is often used as the preterite, an error similar to that just alluded to.
- Lay is the proper preterite of lie. It is also the present of a verb signifying to deposit. Care ought to be taken not to use it as the present of the former verb, which is often done.
- Bidden, ridden, written, spoken, are the past participles of bid, ride, write, speak. We often hear people say: 'He was spoke to;' 'I have wrots to him;' 'Eclipse was rode by Jenkins.' Nothing could be more vulgarly erroneous.
- Drunk is the proper past participle of drink. Fastidious people have lately got into a way of saying, 'His health was drank.' Drank is the preterite, and cannot be thus used with propriety.
- Don't, won't, and can't, though admitted as colloquial English, are not good contractions. They could be endured, however, if people would avoid using don't in the third person singular. 'He does not' can never be properly abbreviated into 'He don't.'
- Had better, had rather. These are vulgar absurdities, arising, perhaps, from the desire of brevity. 'I had rather' must have originally been, 'I would rather,' contracted into, 'I'd rather.' There is a singularly vile Scotticism, 'I had oblige to do so and so.' It should be, I was obliged.
- Short-lived, long-lived, should be short-lifed, long-lifed.
- Then, as an adjective. 'The then Earl of Winchelsea.' Nothing can be more vicious.
- Quantity is often used in reference to objects susceptible of numeration. It is only applicable to an object capable of increase or decrease, not by numeration.
- Differ with, different to—very bad. From is the only correct particle to use with differ and its derivatives. Disagree with is proper, because agree there governs, not the dis.

Supported by subscription, which simply means by underwriting, might be improved into, 'Supported by contribution.'

Animal. It is generally supposed that this word is only applicable to quadrupeds, as beast certainly is. It is, in reality, applicable to any creature having life and breath.

Without, in the sense of unless, is certainly a vulgarism.

Oftener; more frequently, preferable.

Men's minds, the horses' heads. Here the abbreviate of the singular his is used or implied for the plural their. The form is not good English, but usage is beginning to sanction it.

Those sort of things ought to be this kind of things.

Progress, as a verb—an Americanism. What fault can be found with the good old English word advance?

Antiquarian is often used for antiquary. The former is the adjective; the latter, the noun.

Notwithstanding of. (Sc.) The of is unnecessary.

Close the door...Shut the door.

Give me a drink—A draught, or some drink.

&c.—This abbreviation should be used sparingly, and never in grave writing. Instead of &c., it is preferable to say, 'and so forth;' yet, even this expression may be too frequently repeated.

Viz.—Not an elegant abbreviate. 'Namely' is preferable.

A faint—A fainting fit.

I feel a smell—I smell an odour.

I am hopeful that—I hope that.

Come here—Come hither.

Still in life—Still alive.

Married on-Married to.

On the street—In the street is preferable, when applied to a street in a town. Anciently, street was a road, and in this sense on is correct.

Pled guilty. (Sc.) Pleaded guilty.

Than whom.—This is a vicious form of expression, which has been employed even by a respectable writer: 'Pope, than whom few men had more vanity.'

Curious revelations.—Strange revelations. The word curious is often misapplied.

It was scarce time to go.—Scarcely. The improper substitution of scarce for scarcely is common. In the works of the late Hugh Miller, the error is frequently repeated; as, 'Scarce smaller than one's middle finger,' &c.

In respect of.—With respect to.

There were who were in expectation of, &c.—There were persons who, &c. Elisions of this kind are improper.

To avoid these and other incorrect forms of expression, continual carefulness, as well as a good knowledge of grammar, is necessary; for, as already said, errors and inelegances are due as much to heedlessness as to ignorance. On this subject, a passage in Boswell's Life of Dr Johnson may be usefully called to remembrance. 'Sir Joshua Reynolds once asked the doctor, by what means he had attained his extraordinary accuracy and flow of language? He told him that he had early laid it down as a fixed rule to do his best on every occasion, and in every company, to impart whatever he knew in the most forcible language he could put it in; and that by constant practice, and never suffering any careless expressions to escape him, or attempting to deliver his thoughts without arranging them in the clearest manner, it became habitual to him.'



THE PERSON.

S regards Personal Management and Deportment, the young have many things to learn. They have to acquire the knowledge of a number of facts respecting the preservation of health, proprieties in eating and drinking, exercise, sleeping, dressing, social intercourse, and other matters, any neglect of which may be injurious, or, at least, productive of discomfort. Some of this knowledge is ordinarily imparted by parents, some of it is derived from books, and not a little is never taught at all, but left to be picked up through long years of experience—occasionally under mortifying circumstances. In the absence of more complete information on the subjects in question, the following hints and observations may be useful to young men about to rely on themselves when entering the world.

A machine may be observed to work smoothly, and to last according as its various parts are well adjusted and kept in proper order. A human being, in his physical organisation, is a kind of machine. He consists of a fine adjustment of parts, each adapted and designed to perform a particular function, and to last a certain length of time. But, as in the case of the machine, much depends on the way that the parts are kept in order. If any particular part is overloaded with work, a derangement ensues throughout the whole system, which either languishes or stands still. The standing still of the human machine, is Death.

Every one of course knows that he must die some time or other. Death may come in youth, middle life, or in old age: but come it must, sooner or later. The parts of which the body are formed wear out and decay, or are damaged by casualties: a part more weakened than the rest gives way, and then the general movement stops. Life is at an end.

Nature appears to have assigned about seventy years as the length of a man's life. As a general principle, the machine has been constructed to last that time. Some persons, indeed, live to eighty, and even ninety years of age; a few reach a hundred: but all these are exceptions to a common rule. With ordinary health and care, a man may hope to enjoy a life of sixty, sixty-five, or seventy years; but at the end of the last-mentioned period he must calculate on being required to bid good-by to mortal existence, and enter the great eternity beyond.

Life is a kind of journey. It has been compared to a pilgrimage. We travel, as it were, over a certain space of time. in the course of which we are exposed to a variety of seen and unseen dangers. Some of these dangers infer bad health and decay in the animal economy; others, more prompt and extreme, lead to almost immediate dissolution. From weakness of constitution inherited from parents, imperfect management, or other causes not easily to be explained, many children die before their fourth year. Having got over the troubles and diseases of infancy, among which are included teething, hoopingcough, measles, small-pox, and scarlet fever—the child at length reaches the period of puberty, when there is a change in the constitution, preparatory to manhood or womanhood. This is a critical period of life, extending from twelve to sixteen years of age; and many die in coming through it. Next comes the period of manhood, in which the growth of the person is completed.

The common law makes distinctions according to these stages of progress. From birth to the age of seven years, the human being is called an *infant*; from seven to fourteen years,

he is a pupil; and from fourteen to twenty-one years, he is a minor. At twenty-one, he is said to reach majority, or to come of age; and he is then allowed to take charge of his own affairs.

Up to the age of thirty, one is still considered to be a young man. From thirty to fifty is the period of middle life; a man at forty-five being in his prime. At fifty to fifty-five, he begins to feel the approaches of age; his physical powers become languid, though in mind he is still perhaps vigorous. Certain indications remind him that he is on the downhill of life. He loses his teeth; his eyesight fails, and he requires to use spectacles; he feels a certain stiffening in the joints; and his hair either drops off or becomes gray. At sixty-three, he reaches the grand climacteric, or ordinary limit of health and strength. After this period, there is usually a visible decay, and, as already mentioned, from seventy to eighty, life comes to a close.

Circumstances, for the most part under cognizance and control, greatly influence the conditions which have just been alluded to. Some persons are prematurely old; a vast number die young and in middle life, long before the period which they ought to have reached. You may observe men at thirty and thirty-five to have already a haggard look; and in London and other large cities, you hear of men being cut off suddenly about forty-five. On the whole, comparatively few enjoy what is called 'a green old age.'

When one considers the remarkable complexity and delicacy of the interior mechanism of the human body, the wonder is that people live so long as they do. But nature is full of wise provisions to sustain the animal economy; and what we desire to call your special attention to, is the fact, that health, strength, and length of days are really, in a great measure, dependent, under Providence, on the will and conduct of the individual.

It is of course important that you commence with a good

constitution, inherited from healthy parents. Unfortunately, many children have not this advantage; and being essentially weak or diseased in some parts of their system, their whole life is a struggle with bad health, and they die prematurely. diseases most frequently inherited are pulmonary consumption and scrofula—kindred diseases arising from imprudences of some sort. Assuming that you possess the inestimable advantage of a naturally good constitution—sound both in body and mind and that you have reached the age of reflection, it behaves you to do nothing that will sap the foundations of a healthy system. I wish you to have a distinct consciousness, that health and long life will depend greatly on your own conduct. perance, vicious indulgences and irregularities of one kind or other, you may so weaken the constitution as to bring on a painful and premature old age. On the other hand, by shunning every pernicious practice, by temperance and regularity of habits, and by the placidity of mind which good conduct insures, you may preserve a vigorous state of health, which will greatly contribute to length of days.

In youth, you wander among pitfalls, and to avoid falling into them requires the utmost circumspection. The allurements of passion can only be withstood by bold efforts of the understanding, along with a sincere and deep-seated piety. Do not, on any account, engage in conversations or read any book calculated to pollute the imagination, and seduce you into practices alike sinful and detrimental to health. Consider that your constitution is a sacred and valuable trust—a link in a series of generations between past and future times—and that, consequently, any voluntary outrage upon it is a positive offence against nature.

One can speak only with the deepest sorrow of the reckless manner in which many young persons ruin their constitutions by various forms of intemperance; of these, we need only allude to the smoking of tobacco and the drinking of intoxicating liquors-both pernicious in a high degree to youth. allow a pipe or a cigar to enter your mouth-hold tobacco in utter detestation; and let the drinking of intoxicating liquors be held in equal abhorrence. 'Every act of intoxication,' says a respectable medical authority, 'puts nature to the expense of a fever, in order to discharge the poisonous draught. When this is repeated almost every day, it is easy to foresee the consequences. That constitution must be strong indeed which is able long to hold out under a daily fever: but fevers occasioned by drinking do not go off in a day; they frequently end in an inflammation of the breast, liver, or brain, and produce fatal Smoking causes expectoration, which in itself is injurious: for the saliva is required for digestion, and habitual spitting, besides being most offensive, is weakening to the On this and a number of other matters concerning system. health, you should make yourself acquainted by means of books, of which there are now many on the subject—the most valuable of all being the well-known work of the late Dr Andrew Combe, The Principles of Physiology applied to Health. All we propose to do here, is to give a general notion of what things are more essentially necessary for securing a continuance of health along with a happy consciousness of existence.

In the human system, there are three leading functions which require to work harmoniously. These are the nutritive, the excretory, and the respiratory functions, each having a distinct apparatus. If any of these is put out of order, illness is the consequence.

The body, you can easily perceive, requires a certain quantity of food and drink. It needs to be nourished, in order to supply material for the continued exhaustion. Nature is not very nice as to the kind of food to be taken. Good health is best secured by exceedingly plain fare. Delicacies pleasant to the palate are not at all necessary; on the contrary, they are calculated to derange the stomach, and to produce discomfort. One of the

most important rules connected with the nutritive process is to take food only at certain periods in the day, leaving a proper interval between. Young persons may eat four times in the day; but those in advanced life should not eat oftener than three times. The intervals between ought not to be less than four hours.

Comparatively few people know how to eat properly. We should eat slowly, so as to masticate or reduce the food to a soft pulpy mass. In chewing, saliva exudes from glands in the mouth, and mingles with the food; and this intermixture is indispensable to digestion. By eating too quickly, the food is swallowed in a half-chewed state, and being also deprived of its salivary liquid, it does not readily dissolve in the stomach. Eating quickly is, therefore, one of the worst habits you could acquire. Take time to your meals; not, indeed, to dawdle over them, but to perform the act of eating properly. Dinner cannot with propriety be taken in less than half-an-hour.

It is an old observation, that 'every one should find out the trim of his own constitution, and know what it wants.' Certain kinds of diet may be beneficial to some, but injurious to others. Persons having a tendency to grow fat should eat less copiously than those of a spare habit of body. In some, there is a tendency to acidity in the stomach, which causes headache and other unpleasant consequences; in such cases, sugar should be avoided in any article of diet. On this account, tea would, for the most part, be better without than with sugar.

Another point requires attention. While chewing—such as a piece of bread, meat, or any other substance—do not sip or drink any kind of liquid; because by doing so, you improperly dilute the saliva. Swallow what you are masticating before taking liquid into the mouth. For want of early instruction on this point, many persons fill the mouth with tea while eating at breakfast, so as to aid the process of slaking the food. No doubt, this is an agreeable method of simplifying mastication,

for by adopting it, bread and butter or other viands can be swallowed rapidly: but it is injurious to health, and should be avoided. Chew and swallow without hurry, and drink deliberately afterwards.

Very generally, people take too much liquid at their meals. A safer plan is to drink only a small quantity, whether it be milk or water, tea or any other beverage. We have known instances of persons with weak digestive powers greatly to improve their health, by reducing the quantity of liquid at meals, and only drinking an hour or two afterwards. As a general rule, it is always safer to drink in the interval between, than at meals; for by that means we allow the digestive process to go on undisturbed. This will appear evident when we consider the nature of digestion.

As soon as the food, in a properly masticated state, descends into the stomach, it is submitted to the action of the gastric juice, a liquid secreted by the vessels of the stomach, and which acts as a solvent on the mass presented to it. If the food arrives in an imperfectly masticated state, the gastric juice has great difficulty in dissolving it; and indigestion and uncomfortable sensations are the consequence. Headache is very commonly a result of weak digestion.

In ordinary circumstances, the stomach requires from three to four hours to digest and transfer the food to the next stage of assimilation; and as the process should go on uninterruptedly, it is evidently improper to send a fresh meal into the stomach before the preceding one has been got fairly rid of. By doing so, the stomach is hampered in its operations; the fresh and undigested mass is mingled with that which is already in a partially finished state, and unpleasant sensations are experienced. Hence the necessity for timing meals, and the impropriety of eating morsels now and morsels then, at irregular intervals. Lunching, or taking a kind of half-meal between breakfast and dinner, is not to be commended. When a sense of hunger is

felt during this interval, the best thing to eat is a dry biscuit. Abernethy biscuits are generally recommended and used for this purpose.

Before eating a regular meal, there should be a short period of repose. Any excitement from walking or running, or from hard labour, should have time to cease. In the same manner, there ought to be a cessation from active exertion after a meal, in order to allow the first stages of digestion to proceed uninterruptedly. The practice of rising abruptly from a meal—rushing off to business as soon as the food is swallowed—is most reprehensible, and is always indicative of a low tone of breeding.

Meals, however, should not be eaten with gravity or gloom, as if you were performing an unpleasant duty. Physiologists tell us that cheerfulness, and even laughter, powerfully help digestion. The play of the feelings stimulates the action of the stomach, and promotes the secretions which assist the digestive process. In former times, kings and nobles employed buffoons and jesters to utter droll sayings during meals, so as to excite merriment at table. In modern times, jocularity needs no such aid, as it flows spontaneously in small and well-assorted dinner-parties.

The meals taken during a day should resemble a pyramid—a broad basis in the morning with the point drawn off towards night. The proper plan is to commence with a good breakfast, and to eat dinner early in the afternoon. After this, little should be taken. The custom of eating supper is now very properly abandoned; for few things are more injurious than going to bed with a full stomach. The old saying—'After dinner sit a while, after supper walk a mile,' is founded on ages of sound experience. As a safe rule, from four to five hours should elapse after a full meal before going to bed.

There have been numerous discussions respecting the kinds of food to be taken; some have insisted strongly on the necessity of confining ourselves exclusively to a vegetable diet, while others have recommended greater variety. Going to nature for our guide, we find that, in the construction of our system, there is a clear indication that we may live on a mixture of animal and vegetable food, according to circumstances. Animal food is mainly a condensation of the properties of vegetable food. Climate is an essential regulator of diet. In warm and enervating regions, people live healthily on small quantities of farinaceous food—the Hindoos, for example, living almost habitually on rice; but in colder regions, where a keen air and active exercise make a demand on the system, animal food is required in lesser or greater quantities. A portion of animal and a portion of vegetable food seem, therefore, desirable in such countries as Great Britain; and, in practice, we may be said to have arrived at what is reasonable and proper on the subject.

Delicacy in diet, as has been already hinted at, is not desirable. We cannot live properly on condiments, jellies, and other trifles. Nature demands a due proportion of the coarser elements in diet. The stomach requires to have something substantial to operate upon. After the essential properties of the food are absorbed in the course of transmission through the system, there needs to be a due amount of refuse. Very fine bread, therefore, is not so well adapted to our wants, as that which retains a portion of the husks or bran. So well is this now understood, that many persons eat brown bread in preference to that which is of a white and fine quality.

The excretory functions may be touched on very lightly. In the economy of all animals, there are processes for expelling impurities. A certain proportion of the daily food, robbed of its nutritive properties, finally passes off through the lower intestines or bowels; while for the expulsion of the liquid refuse in the system, nature has provided other means as beneficent as they are ingenious.

Let every youth understand this important truth—that on

the due, the regular, and the daily liberation of excretions, depends the enjoyment of good health. Carelessness in this respect produces serious derangement. As formerly stated, the human system is to be viewed as a creature of habit. Whatever we accustom it to, that it demands. The bowels, therefore, being accustomed to relieve themselves at a certain time daily -every morning, after breakfast, if possible-seem to reckon upon it; and all suitable arrangements to that end are consequently desirable. Everything like a hesitancy or stoppage in the action of the lower intestines, should act like an admonition. To keep the 'bowels open, the feet dry and warm, and the head clear,' is one of the most sage recommendations which medical experience has to offer. It need hardly be said, that an undue retention of urine is equally dangerous. The most deplorable consequences have ensued from neglecting what common sense points out in this respect.

Unfortunately, it seems to be little understood that the whole surface of the body is composed of exceedingly small outlets, which ought constantly to be exuding a portion of refuse from the system. These outlets are the pores in the skin, too minute to be seen with the naked eye, but of vast importance in liberating from the person what, if retained, would produce a bad state of health. What passes off through the pores, is usually called the insensible perspiration—an exhalation of invisible matters, accompanied with a visible perspiration in the case of excessive heat or violent exercise. In ordinary circumstances, from two to six pounds of perspired matter are expelled in twenty-four hours; this being, in point of fact, the chief form taken by the waste of the system, the remainder passing off by the channels already referred to, or by expirations from the lungs.

Perspiration ought on no account to be checked. The pores should be continually open, and free to execute their function. Frequent ablution or washing is the best means for attaining



functions, and consequent bad health, could scarcely have been expected. But in this as in many other cases, carelessness leads to results not contemplated in the economy of nature. All the parts concerned in inhaling and exhaling air-the traches and bronchial tubes, and cells in the lungs-are delicate, and susceptible of injury from cold and humidity. Undue exposure of the person to cold and wet, sitting with damp feet, or neglecting to shift damp clothes, have often a fatal effect. Inflammation in the lungs or parts connected with them ensues; the first demonstration of which is usually catarrh, or what is called a The symptoms are coughing, pain in the throat, &c., which are significant of danger, and require to be promptly remedied. You are particularly warned against treating a cold lightly. If disregarded, it may lead to ulceration and wasting of the lungs, or pulmonary consumption-one of the most fatal diseases among young persons in England; and which, in many instances, is traceable to some apparently insignificant act of neglect years previous to the period at which it assumes a threatening aspect.

Disease in the respiratory organs, fevers, and other fatal maladies, arise, likewise, from imbibing air rendered foul by living in confined apartments. The air coming from the lungs loaded with impurities, is unfit for being again inhaled; it is, in point of fact, poisoned, and so being unsuitable for animal life, ought to escape into the general atmosphere, where there is provision for its purification. The open air, during the day, when it is mild in temperature, and happens to be not too humid, is therefore best adapted for respiration. During the night, it is less wholesome, as well as less pleasant.

The nearer the condition of air in our houses is to that of the atmosphere in an agreeable summer day in the country, the better is it adapted for health. Ordinarily, no special provision is made for supplying pure air to houses; and none is admitted except by the casual opening of doors and windows, or by

crevices in different places. The greater number of dwellings are consequently much too close, and the air in them is considerably vitiated. This is particularly the case in sleeping-apartments, theatres, assembly and work rooms, churches and schools. It is in bedrooms that most harm is usually done. These are smaller than other rooms, and they are usually kept close during the night; when several persons sleep in one room, the result is most injurious.

In large, and also in some small towns, the air is rendered noxious, not only by the closeness of the streets and alleys, but by smoke and other impurities; among which are included exhalations from ill-managed drains and collections of decaying substances. Constant residence in these spots, along with a disregard of cleanliness, is known to produce disorders of various kinds; for the lungs are habitually charged with an unwholesome, at least not a perfectly pure air. Attention to ventilation is therefore one of the things which no one can disregard with impunity.

It is now well known that, as regards health, there is much virtue in sun-light, more particularly in the direct rays of the sun. Your apartments, therefore, should, if possible, face the sun, besides being open to the free action of the air.

A person in good health feels no pain anywhere, and he has a pleasure in existence. As soon as any derangement takes place, unpleasant sensations are experienced—perhaps internal pains, sickness, or headache. A notion of what is wrong is obtained by an examination of the tongue and the pulse. These two points you should understand.

The tongue is always looked at by medical men who are called in to give advice in the case of illness. The reason for their doing so is to learn the condition of the stomach. If the digestive functions are in good order, the tongue is clean and reddish in appearance; but if they be deranged from over eating or drinking, or from having taken some improper

substance or liquid into the stomach, it becomes white and furred -the upper surface of the tongue being in reality a continuation of the inner surface of the stomach. At a single glance, therefore, a medical attendant can tell whether the illness is connected with the functions of the stomach; and there is no reason why you should not be able to detect digestive derangement from the same symptoms. It might be ridiculous for you to be frequently looking at the state of the tongue; but totally to neglect this kind of examination would be equally improper. Take a look now and then at your tongue, to see whether you are pursuing a right method of living. ordinary circumstances of life in towns, the tongue is seldom perfectly clean: and a slight foulness is accordingly of little moment. But if you observe, from time to time, that the tongue is thickly studded with a whitish roughness up the centre, you may be certain that the stomach is seriously out of order: and you are by such symptoms admonished to be more temperate, or in some other way to alter your system of living. The morning, at rising, is the best time to examine the tongue.

The pulse is the throbbing of an artery; that which is commonly felt by medical men being situated at the wrist. They feel it with the forefingers, and reckon the number of beats by the second-hand of a watch. The rate of pulsation in a person in the prime of life, is from 65 to 75 beats in a minute. In childhood, the pulse is much quicker—from 100 to 145 beats; and in old age it again becomes slower than the medium standard.

The circulation of the blood through the system is one of the leading features in the animal economy. From the heart, the centre of the circulation, the blood is conveyed through the body by vessels called arteries, and is brought back to the same part by veins. The purpose of its thus making the circuit of the whole body, is to supply the necessary waste which takes place by perspiration and the perpetual operation of the

The blood is supported and restored to its excretory organs. nutritious state by the chyle-a juice formed in the stomach and intestines from the digested food. The lungs and the heart are organs intimately connected with the circulation; and it may be generally explained that it is by its passage through the lungs that the blood, on exposure to the air-cells, receives its bright-red colour: and that it is the action of the heart which impels the circulation to the extremities. The beating of the pulse, therefore, is merely a symptom of the heart's continued action; and hence the value of feeling and reckoning the number of throbs per minute. As long as the beats amount to about seventy in the minute, in a well-grown person, the circulation is going on properly; but when they rise much beyond that number-as to eighty or ninety, feverishness is indicated, and a remedy ought to be applied.

EXERCISE.

E observe that the lower animals are fond of exercise, according to their instincts and the necessities of their nature. Beasts of prey, browsing quadrupeds, dogs, birds, fishes, and other animals, respectively move about, not only in quest of food, but apparently for the gratification of rambling and exercising their muscular energy; such being essential for the preservation of their health. Children are, in the same manner, fond of active exertion; they run about, play, and indulge in boisterous vociferation—all which forms a useful exercise of their system. A love of exercise is natural in man. We

have not been created with a view to passing our lives in torpidity or idleness. Exercise is of two kinds—muscular and mental: the body requires to be exercised in its various muscles; the mental faculties need to be kept in a proper degree of activity.

Bodily Exercise.—With regard to this kind of exercise, it is observable that in proportion as any muscle or limb is exercised in its appropriate functions, it improves in strength and development. Physiologists explain this phenomenon by saying that whenever one of the organs is put in motion, a greater flow of blood and nervous energy is sent to the part, so as to supply the waste that is caused. When one state of action follows close upon another, the renovating part of the process exceeds the waste, and an increase of new substance, as well as an addition of fresh power, takes place. On the contrary, when an organ is little exercised, the process of renovation goes on languidly, and to a less extent than that of the waste, and the parts consequently become flabby, shrunken, and weak. The bones are subject to the same laws, and they increase or diminish in dimensions and solidity according as they are exercised.

Applying these principles, it is seen that much depends on the proper exercise of the limbs and other parts of our system. By habitually sitting still or reclining, we may shrivel up the lower limbs, and so weaken the muscles of the back, as to be at length unable to stand. On the contrary, by duly exercising these parts, great strength of limb and power of walking and standing may be produced. So likewise by exercising the hand or arm, these become strong and energetic. What arm, for example, is so muscular and strong as that of a black-smith? what leg so firm and alert as that of a dancing-master? These facts are well understood by men who go into training for feats of walking, rowing, and other varieties of exercise.

Bodily exercise, to be most efficacious, requires to be performed in a sufficiently sound state of health, and at proper intervals; it is also of importance that the exercise should be of a nature to give pleasure—that is, in harmony with the mental operations. In short, a certain buoyancy of mind is required to give due effect to the muscular action; and without this, any species of exertion will be of comparatively inferior value. Hence the necessity for taking regular daily exercise in the open air; walking, if possible, for some object-as, for instance, to and from a place of professional employment. A walk of two miles three times a day is, in usual circumstances, not too much. If the walk be partly uphill, so much the better, for the exertion will in this case exercise and expand the lungs. Any kind of recreation that at the same time exercises the arms and muscles in the upper part of the body, is also to be commended. The rule, in degree, applies to young females as well as young men. Walking out daily, except when the weather is intolerable, is a peremptory duty incumbent on all in every class of society.

Persons who neglect taking regular exercise in the open air. or who, from various engagements, are prevented from doing so, become pale and sickly in appearance; and usually lose their health and strength. Arriving at this condition, they are probably roused to the necessity of altering their course of life; they hurry to the country; and then, without due consideration, commence long walking-excursions, which they soon feel to be too much for their weakened physical frame. desire to caution young persons against these abrupt and excessive feats of pedestrianism. Let them always consider their previous habits and muscular powers, and never carry their exercise to the point at which the waste in the system is greater than the nutrition or power of endurance. We have known growing, and not very strong lads, to be seriously injured by suddenly beginning long walks, or indulging in

some other kinds of hard exercise. Long walks, or any other kind of severe bodily exercise, ought not to be taken before breakfast, when the system is exhausted; neither ought it to be taken immediately after a full meal. In a word, exercise, like everything else, should be in moderation, and indulged in not by fits and starts, but as a regular pleasure and duty; so as to maintain, if not robust health, at least a condition free from complaint.

Mental Exercise is subject to the same rules as those applicable to the muscular system. As, by disuse, muscle becomes emaciated, bone softens, blood-vessels are obliterated, and nerves lose their natural structure, so by disuse does the mind fall out of its proper state, and become weak, torpid, or diseased; and as, by over-exertion, the waste of the animal system exceeds the supply, and debility and unsoundness are produced, so by over-exertion are the mental functions liable to be deranged and destroyed. The processes are in every respect similar, and the effects bear an exact relation to each other.

As with the bodily powers, the mental are to be increased in magnitude and energy by a degree of exercise measured with a just regard to their ordinary health. What we have to attend to, is to keep the mind, like the body, in moderate exercise; engaging the mental faculties in proper, not undue activity; and always keeping in remembrance that each faculty may be sharpened and strengthened in proportion as we employ it on suitable objects of thought.

Narrowly examining society, you will perceive that a number of persons, those in large cities particularly, live in direct violation of the laws which nature has established for the regulation of health. Many suffer themselves to be absorbed in professional pursuits, to the exclusion of almost any other object. The whole day, with insignificant intervals for hurried meals, is devoted to business, leaving no time for relaxation, outdoor exercise, or even for thought. Only one thing is ever

in view, the acquisition of wealth, as if money were the supreme good. Another numerous class, including lawyers and those engaged in literary occupations, are to the same extent engrossed in studies which make an unduly severe and protracted demand on the thinking faculties. Instances are not unusual of the powers of the mind being kept on the stretch for fifteen or sixteen hours a day over a period of years—the persons guilty of these excesses being probably aware that they are doing wrong, and that their conduct must have a fatal termination. And fatal are the consequences of such outrages. Wealth, high station, reputation, are perhaps gained; but at what a sacrifice! The nervous system shattered. paralysis, madness, diseased appetite, sleeplessness, disorder of the brain leading to deprivation of sight, premature old age, and sudden death, are among the ordinary effects; at the very least, health is so impaired, that life, instead of being a pleasure, is felt to be a burden. 'Vanity of vanities, all is vanity,' is the retributory exclamation. The proper aims of existence have been sacrificed for a shadow.

In order in some measure to invigorate the flagging spirits, recourse is perhaps had to intoxicating liquors, which, though stimulating for the time, give no real strength. Yet, as serving a temporary and apparently essential purpose, stimulants assume the character of a necessary of life, and accordingly take their place in the economy of every household, or are offered for sale in tempting superfluity. If in this manner intemperance makes its insidious approaches, if drunkenness is a national vice, where lies the blame but in that depression of spirits and that physical prostration which are incidental to a continued violation of great natural obligations? No small part of the error, indeed, is found in that imperfect social system, which, exalting wealth and extravagance, views moderate means and moderation in living with indifference, if not contempt, and neglects, by precept and example, to intermingle rational

relaxation with the ordinary drudgeries of existence. Perhaps it is not too much to say that bad health and bad habits of various kinds, may also in part be traceable to inconsiderate though well-meant attempts to cultivate the highest moral attainments. Any absorption of mind in this respect, which causes the human frame to fall into disorder, is undoubtedly as inconsistent with true religion as with sound policy. In Man are comprehended two things in intimate and harmonious adaptation to the laws of the Creator; and a neglect of either can only be followed by disaster. While cultivating, therefore, the most noble sentiments, in seeking to be indued with the highest spiritual graces, we need constantly to keep in mind that we are, after all, frail creatures, bearing about with us an animal economy which demands not only nourishment and raiment, but that measure of exercise and amusement which, imparting buoyancy to the feelings, will invigorate the system, and indispose us to seek relief in artificial and clandestine indulgences. In other words, health is best secured by moderation in all our pursuits, along with a happy exercise of all the faculties and feelings: the body as well as the mind, in youth and age, enjoying its appropriate exercise, irrespective of the fashions and follies which factitiously influence society.

It is impossible to offer too strong a warning to the young on these points. Let them, while entering on the active duties of life, be aware that an excessive tasking of the mental faculties, and an excessive application to business, are almost sure to be ruinous to health, and that the danger will not be lessened because the aims in view are commendable. We may as surely kill ourselves in overstraining after a good as after a bad object.

A perusal of the biographies of men of literary and scholarly eminence, reveals a lamentable degree of ignorance on this subject, where it was least to be expected. The principal languages of ancient and modern times may be mastered, while the prodigy who boasts so much learning knows not that to sit still a whole day within doors at close study, is detrimental to health; or if he does know, deliberately prefers the course which leads to ruin. Leyden, the poet and linguist; Nicoll, a learned professor of Hebrew at Oxford; Murray, professor of Oriental languages at Edinburgh; Sir Humphry Davy; Sir Walter Scott; and latterly, Hugh Miller, are among the instances of men of great attainments sinking under the effects of overtasked mental faculties.

Admonished by growing feebleness and demonstrations of disease, as well as by the persuasions of friends, some stop short in time to prevent fatal consequences; though rarely until considerable injury has been done to the constitution. Medicine, as is found, can do little to restore vigour to the wasted powers. Restoration to health is sought in the discipline of hydropathic establishments, where by regulated exercise, bathing, and plainness of diet, an attempt is sometimes successfully made to undo a course of error. Would it not be preferable to avoid, as far as possible, the necessity for resorting to these expedients? With the hints here offered, you can, under Providence, make your choice—health, peace of mind, length of days, on the one hand; the risk of a broken constitution, mental disquietude, and shortened existence, on the other.

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SLEEP-DREAMING.

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LEEP is a condition of repose in the nervous system, along with the loss of sensation and every form of consciousness, and is as necessary as a restorative as daily food. Night, of course, is the proper season for sleep; but how long the sleep

should continue, is not so certain. Some persons will remain in good health with but six hours' sleep in the twenty-four hours, while others need seven, eight, or nine. Seven to eight hours is considered a fair allowance, and, unless in particular circumstances, you should not exceed that amount.

Although sleep is a natural and involuntary state, it may be greatly promoted by maintaining a good state of health; by daily open-air exercise, or by riding or sailing with the face exposed to the air; by having the stomach free from a heavy meal, or any indigestible substance; and by the mind being undisturbed with cares. Over-fatigue, indulgence in food or drink beyond what nature requires, want of proper exercise, and mental disquietude, are all causes of sleeplessness. Breathing in a confined or overheated apartment is also a not unusual cause of broken slumber. The temperature most suitable for sleep is about 60°, which gives the sensation of neither heat nor cold, and admits of few bed-clothes being used.

The best posture for sleep is to lie on the right or left side, with the arms crossed over the breast in front, and the head well up on the pillow. The mouth should be shut, so that the breathing may be carried on exclusively through the nose. Some persons acquire a habit of sleeping with the mouth open,

which causes the grotesque and offensive action of snoring. Going to sleep while lying on the back should be avoided, as, besides inducing the sleeper to snore, it is apt to cause disturbing dreams.

It is very injurious to sleep with the head under the bedclothes; for in that case the sleeper continually inhales impure air. It is, for a similar reason, improper to draw curtains close round the bed. When the air of the room is agreeable, the better plan is to sleep in a bed without curtains. Should the apartment be ill ventilated, you may let the door stand partly open; but opening the window is not commendable, for it may let in a draught of cold air.

It is likewise improper to sleep in the shirt which is used during the day. Every one ought to have a suitable night-shirt of cotton, to be put on when going to bed, and taken off in the morning. On rising, the bed-clothes should be thrown down, and the room cooled and ventilated.

When lying down to sleep, the mind should be as composed as possible. Thinking ought to be guarded against, as productive of wakefulness. Those who, from nervous irritability, are habitually bad sleepers, resort to various expedients to secure the blessing of repose. One of the most successful plans consists in mentally repeating a familiar poem or psalm, so as to alter the train of thought, and lull the consciousness. We know a person who can generally insure sleep by repeating Goldsmith's Edwin and Angelina. A recent writer has suggested a strange method by which the wakeful may fall into a slumber. After lying down, shutting our eyes, and composing ourselves, we are told to think that we see the breath issuing from our nostrils, and to keep this idea firmly fixed in the mind till we are overtaken by an oblivion of the senses. This odd expedient can be tried.

Some years ago, a medical man in London, of good character, advertised that he had discovered a process by which any person might procure sound and refreshing sleep at will. His plan was simply to place the body and limbs in the easiest possible posture, and then fix the eyes intently upon some small object on the wall or roof, till they closed of their own accord.

Sleeplessness, however, may be best averted by that kind of moderate and happy exercise of the mental and physical nature to which we have already called attention. If you would wish to sleep soundly, do nothing either to harass the mind or disorder the body. 'Sleep,' says Johnson, 'as the chief of all earthly blessings, is justly appropriated to industry and temperance; the refreshing rest, and the peaceful night, are the portion only of him who lies down weary with honest labour, and free from the fumes of indigested luxury: it is the just doom of laziness and gluttony, to be inactive without ease, and drowsy without tranquillity. Sleep,' adds this pious writer, 'has been often mentioned as the image of death; "so like it," says Sir Thomas Browne, "that I dare not trust it without my prayers:" their resemblance is, indeed, apparent and striking; they both, when they seize the body, leave the soul at liberty: and wise is he that remembers of both, that they can be safe and happy only by virtue.' *

It is a well-ascertained fact that sleep begins at the extremities; the feet sleep first, and then the rest of the person. On this account, in order to fall asleep, we require not only to compose the thinking faculties, but to keep the feet still. The feet must also have an agreeable warmth. With a consciousness of this fact, the North American Indians, when on distant expeditions, sleep with their feet towards a fire which they kindle for the purpose.

Certain drugs act as an opiate and produce sleep, when ordinary means fail; but these should never be taken unless by medical sanction. The practice of using opiates is most detrimental to health; and if persevered in, is ruinous to the constitution. Coffee and other beverages act variously on different individuals. They exhilarate some, and others they send to sleep. Tea usually acts as an exhilarant, by stimulating the nervous system, and should not be taken less than four hours before going to bed.

Dreaming is an exceedingly curious mental phenomenon, and was at one time so little understood as to be viewed with superstitious respect; even in the present day, among the uninstructed classes, dreams are supposed to be a supernatural foreshadowing of events. Let every one disabuse his mind of these fancies. Dreams are an invariable indication of imperfect sleep; they never occur when the sleeper is in a state of thorough repose. The explanation of dreams is this: The memory, imagination, and some other mental manifestations are awake; while the judgment and senses are asleep. The regulating principle being thus dormant or absent from its post, the wildest vagaries pass through the mind unchecked, and without a consciousness of their absurdity.

Whatever disturbs us during sleep tends to arouse the imaginative faculties and to cause a dream—that is, properly speaking, an imperfect train of thought. When the mind in its waking state has been overstrained by the deep consideration of a particular subject, or strongly affected by some passing scene or circumstance, a certain train of imperfect recollections intrudes on the sleeper as a dream.

The extravagant nature of dreams is aggravated by conditions which occur during sleep. If we are greatly heated, or suffer from indigestion, the dreams assume a somewhat corresponding character. Indigestion arising from a heavy supper produces a horrible kind of dreaming called nightmare. The sleeper perhaps imagines that demons sit oppressingly on his breast, mocking at his tortures; or he probably dreams that he is tossed about on

a troubled sea, and is every instant exposed to shipwreck; there is, indeed, no limit to the variety of his sufferings.

Sounds imperfectly heard during sleep usually produce dreams in which corresponding noises have a part. A loud sharp sound will perhaps cause us to dream that some one is knocking at the door, or that the house is falling with a crash. 'On the other hand,' as is observed by Macnish, a writer on the subject of sleep, 'the mind may be filled with imagery of a more pleasing character. The sound of a flute in the neighbourhood may invoke a thousand beautiful and delightful associations. The air is perhaps filled with the tones of harps, and all other varieties of music—nay, the performers themselves are visible; and while the cause of this strange scene is one trivial instrument, he may be regaled with a rich and melodious concert.'

The length of time which dreams seem to occupy deserves particular attention: for, according to the above writer, the longest dreams are probably transacted in a single instant. He proceeds to observe: 'When we are suddenly awaked from a profound slumber by a loud knock at, or by the rapid opening of the door, a train of actions which it would take hours, or days, or even weeks to accomplish, sometimes passes through the mind. Time, in fact, seems to be in a great measure annihilated. An extensive period is reduced, as it were, to a single point, or rather a single point is made to embrace an extensive period. In one instant, we pass through many adventures, see many strange sights, and hear many strange sounds. If we are awaked by a loud knock, we have perhaps the idea of a tumult passing before us, and know all the characters engaged in it—their aspects, and even their very names. If the door open violently, the flood-gates of a canal may appear to be expanding, and we may see the individuals employed in the process, and hear their conversation, which may seem an hour in length; if a light be brought into the room, the notion of

the house being in flames invades us, and we are witnesses to the whole conflagration from its commencement till it be finally extinguished. The thoughts which arise in such situations are endless, and assume an infinite variety of aspects. The whole, indeed, constitutes one of the strangest phenomena of the human mind.

'One of the most remarkable phenomena attendant upon dreaming, is the almost universal absence of surprise. Scarcely any event, however incredible, impossible, or absurd, gives rise to this emotion. We see circumstances at utter variance with the laws of nature, and yet their discordancy, impracticability, and oddness, never strike us as at all out of the usual course of things. This is one of the strongest proofs that can be alleged in support of the dormant condition of the reflecting faculties. Had these powers been awake, and in full activity, they would have pointed out the erroneous nature of the impressions conjured into existence by fancy, and shewn us truly that the visions passing before our eyes were merely the chimeras of an excited imagination—the airy phantoms of imperfect sleep.

'In dreaming of the dead, we have a striking instance of the absence of surprise. We almost never wonder at beholding individuals whom we yet know, in our dreams, to have even been buried for years. We see them among us, and hear them talk, and associate with them on the footing of fond companionship. Still, the circumstance does not strike us with wonder, nor do we attempt to account for it. Frequently, however, we are not aware that the dead who appear before us are dead in reality. They still seem alive as when they walked on earth, only all their qualities, whether good or bad, are exaggerated by sleep. If we hated them while in life, our animosity is now exaggerated to a double degree. If we loved them, our affection becomes more passionate and intense than ever. Under these circumstances, many scenes of most exquisite pleasure often

take place. The slumberer supposes himself enjoying the communionship of those who were dearer to him than life, and has far more intense delight than he could have experienced had these individuals been in reality alive, and at his side.'

Somnambulism is one of the most remarkable phenomena connected with this subject. It is a condition of dreaming, so vivid and impressionable, as to rouse the muscular energy and produce locomotion; hence the term somnambulist, or sleep-walker. When in this extraordinary state, which partakes of both sleeping and waking, the dreamer rises from bed, walks to some place to which his fancy impels him, performs some act he is dreaming about, and returns to bed safely. In some cases, the somnambulist will speak and answer questions, sing, or look into a book for a particular passage; yet all the time be asleep, or at least unconscious of being seen and watched.

As yet, somnambulism, like some other mental phenomena, is not perfectly understood; and there is a difference of opinion respecting it. Recently, the state of the somnambulist has been referred to animal magnetism, which is alleged to induce a kind of consciousness different from that of waking existence. Whatsoever be its precise nature, somnambulism is always dangerous, and should, if possible, be prevented. Some disorder of the digestive functions may be suspected, and the restoration of these functions to a healthy state may put a stop to the practice. In confirmed and inexplicable cases, nothing can be done but to lock the doors, bar the windows, and keep dangerous objects out of the way; or a cord may be affixed to the bedpost and arm of the sleeper. As a general rule, the somnambulist should not be wakened till he has been led back to bed.

EARLY RISING.



ARLY rising is universally recommended to youth, and volumes have been written to point out its advantages. Eight hours of sleep are stated to be sufficient, and more than this for young persons is not only useless but injurious. Supposing, there-

fore, you go to bed at ten o'clock, and that, from the effects of exercise and temperance, you almost immediately fall asleep, the time for rising in the morning should be six o'clock; or, if you require to be at work earlier than this hour, go to bed at nine, and be astir by five o'clock. Every minute spent in bed after eight hours of sound and refreshing sleep, is a sheer waste of existence. The old rhyme about early rising is not unworthy of being remembered:

' Early to bed, and early to rise, Makes a man healthy, wealthy, and wise.'

Self-indulgent lads, with ill-regulated minds, occasionally fall into the practice of reading in bed, which besides tending to promote habits of indolence, is far from being beneficial to health. Reading in bed at night is particularly objectionable; for it over-excites the brain at the time it should be allowed to repose; and as sleep may steal on unconsciously before the light can be extinguished, there is no small danger of fire. For this latter reason, the keepers of lodging-houses very properly refuse to accommodate young men with apartments who are known to read in bed.

Common sense points out that the bed is not a place for study or the recreation of reading; neither is it to be devoted to hours of half-waking slumber. Having had your due quantity of sleep, at once get up—do not think a moment about it. If it be dark; no matter. Light your candle, and begin the duties of the day. The writer of this, when at fifteen and sixteen years of age, made a practice of going to bed regularly at ten, and of rising at five o'clock; by which means he was able to devote two hours every morning to a useful branch of study; and to his acquisitions during these early hours he is inclined to trace not a little of his success in life.

People are heard to complain that life is short, and yet, perhaps, those who say so are in the habit of spending several hours needlessly and indolently in bed. It may be shewn that the difference between rising every morning at six and at eight o'clock, supposing we go to bed at ten o'clock in each case, amounts in 40 years to 29,000 hours, or 3 years, 121 days, 16 hours. This quantity of time will afford eight hours a day for ten years; so that it is about equal to what a gift of ten years of additional life would be. It is at least matter of observation and certainty, that the hours spent lazily in bed could be devoted to a variety of useful purposes, which in effect is to make life more valuable and agreeable.

What the young have to contend with in this, as in other practices, is the ordinary usage of society. Vast numbers of people, from heedlessness or love of gaiety, sit up late at night, and consequently are late in rising. Others, who are at ease in their circumstances, are indifferent as to what hour they rise; for they imagine they have nothing to do when they get up. The example of misspending time in bed is thus almost universal; and what is common is believed by the young to be right. Our recommendation, however, is to have no regard whatever to the numerous instances of people lying long in bed

in the morning. Let every youth act for himself on the principle of doing what he believes to be right, and care for no one.

The eminent judge, Lord Mansfield, when in court, made a practice of inquiring at aged witnesses to what they ascribed their long life; and he almost invariably found, that, however differing in other matters, they had all been early risers. The celebrated Dr Cheyne, in his Essay on Health and Long Life, gives it as his opinion, that 'nothing can be more prejudicial to tender constitutions, studious and contemplative persons. than lying long in bed, lolling and soaking in sheets, after one is distinctly awake, or has slept a due and reasonable time. It necessarily,' he says, 'thickens the juices, enervates the solids, and weakens the constitution. A free open air is a kind of cold bath, especially after rising out of a warm bed, and consequently makes the circulation brisker and more complete, and braces up the solids, when lying in bed dissolves and soaks them in moisture. This is evident from the appetite and hunger which those that rise early feel beyond that which they get by lying long in bed.' John Wesley, the founder of the Methodists, who had studied the art of healing, wrote a sermon on the advantages of early rising. He observes in it: 'One common effect of either sleeping too long or lying too long in bed, is weakness of sight, particularly that weakness which is of a nervous kind. When I was young, my sight was remarkably weak. Why is it stronger now than it was forty years ago? I impute this principally to the blessing of God, who fits us to whatever He calls us to: but undoubtedly the outward means which He has been pleased to bless was the rising early every morning.' Dr Wilson Philip, in his Treatise on Indigestion. says: 'Although it is of consequence to the debilitated to go early to bed, there are few things more hurtful to them than remaining in it too long. Getting up an hour or two earlier often gives a degree of vigour which nothing else can procure. For those who are not much debilitated, and sleep well, the best

rule is to get out of bed soon after awaking in the morning. This at first may appear too early, for the debilitated require more sleep than the healthy; but rising early will gradually prolong the sleep on the succeeding night, till the quantity the patient enjoys is equal to his demand for it. Lying late is not only hurtful by the relaxation it occasions, but also by occupying that part of the day at which exercise is most beneficial.' The Lord Chancellor More rose at four in the morning. Milton left his bed about the same hour; so did Bishop Burnet the historian. Sir Matthew Hale, when a student, devoted sixteen out of twenty-four hours to study. Dr Parkhurst rose at five o'clock all the year round; and Archdeacon Paley, and Drs Franklin and Priestley, all recommended and adopted the practice during the greatest portion of their lives.

Early rising implies early going to bed. Late hours are a ruin to health and good looks. A good hour for retiring is ten o'clock, or a little later, so as to be fully asleep before eleven. The practice of early retiring to rest and early rising, at least helps materially not only to insure health, but to improve the worldly circumstances, and afford means for increasing in general knowledge. Lolling long in bed, in a wakeful state, may be pleasant, but unless the weather be particularly cold, better rise and set either to work or study, than nourish so odious a habit.

Law, a writer of works of piety, objects to late rising on moral and Christian grounds. A few of his remarks may not be out of place. 'I take it for granted that every Christian who is in health is up early in the morning. For it is much more reasonable to suppose a person is up early because he is a Christian, than because he is a labourer, or a tradesman, or a servant. We conceive an abhorrence of a man that is in bed when he should be at his labour. We cannot think good of him who is such a slave to drowsiness as to neglect his business for it. Let this, therefore, teach us to conceive how odious we must

appear to God if we are in bed, shut up in sleep, when we should be praising God, and are such slaves to drowsiness as to neglect our devotions for it.

'Sleep is such a dull, stupid state of existence, that, even among mere animals, we despise them most which are most drowsy. He, therefore, that chooses to enlarge the slothful indolence of sleep, rather than be early at his devotions, chooses the dullest refreshment of the body before the noblest enjoyments of the soul. He chooses that state which is a reproach to mere animals before that exercise which is the glory of angels.

Besides, he that cannot deny himself this drowsy indulgence, is no more prepared for prayer when he is up, than he is prepared for fasting or any other act of self-denial. He may, indeed, more easily read over a form of prayer than he can perform these duties; but he is no more disposed for the spirit of prayer than he is disposed for fasting. For sleep thus indulged gives a softness to all our tempers, and makes us unable to relish anything but what suits an idle state of mind, as sleep does. So that a person who is a slave to this idleness, is in the same temper when he is up. Everything that is idle or sensual pleases him; and everything that requires trouble or self-denial is hateful to him, for the same reason that he hates to rise.

'It is not possible for an epicure to be truly devout. He must renounce his sensuality before he can relish the happiness of devotion. Now, he that turns sleep into an idle indulgence, does as much to corrupt his soul, to make it a slave to bodily appetites, as an epicure does. It does not disorder his health, as notorious acts of intemperance do; but, like any more moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into dulness and sensuality.

'Self-denial of all kinds is the very life and soul of piety; but

he that has not so much of it as to be able to be early at his prayers, cannot think that he has taken up his cross and is following Christ. What conquest has he got over himself? What right hand has he cut off? What trials is he prepared for? What sacrifice is he ready to offer to God, who cannot be so cruel to himself as to rise to prayer at such a time as the drudging part of the world are content to rise to their labour?

'Some people will not scruple to tell you that they indulge themselves in sleep because they have nothing to do, and that if they had any business to rise to, they would not lose so much of their time in sleep. But they must be told that they mistake the matter; that they have a great deal of business to do; they have a hardened heart to change; they have the whole spirit of religion to get. For surely he that thinks he has nothing to do, because nothing but his prayers want him, may justly be said to have the whole spirit of religion to seek.

'You must not, therefore, consider how small a fault it is to rise late, but how great a misery it is to want the spirit of religion, and to live in such softness and idleness as make you incapable of the fundamental duties of Christianity. If I were to desire you not to study the gratification of your palate, I would not insist upon the sin of wasting your money, though it is a great one; but I would desire you to renounce such a way of life, because it supports you in such a state of sensuality as renders you incapable of the fundamental duties of Christianity.

'For the same reason, I do not insist much upon the sin of wasting your time in sleep, though it be a great one; but I desire you to renounce this indulgence, because it gives a softness and idleness to your soul, and is so contrary to that lively, zealous, watchful, self-denying spirit, which was not only the spirit of Christ and his apostles, and the spirit of all the saints and martyrs that have ever been among men, but must be the spirit of all those who would not sink into the common corruption of the world.

'Here, therefore, we must fix our charge against this practice. We must blame it, not as having this or that particular evil, but as a general habit, that extends itself through our whole spirit, and supports a state of mind that is wholly wrong. It is contrary to piety; not as accidental slips or mistakes in life are contrary to it, but in such a manner as an ill state of body is contrary to health. On the other hand, if you were to rise early every morning, as an instance of self-denial, as a method of renouncing indulgence, as a mean of redeeming your time and fitting your spirit for prayer, you would soon find the advantage. method, though it seems but a small circumstance, might be a mean of great piety. It would constantly keep it in your mind, that softness and idleness are the bane of religion. It would teach you to exercise power over yourself, and to renounce other pleasures and tempers that war against the soul. And what is so planted and watered will certainly have an increase from God.'

'Idler, why lie down to die?

Better rub than rust.

Hark! the lark sings in the sky,
Die when die you must!

Day is waking, leaves are shaking;

Better rub than rust.

In the grave there's sleep enough; Better rub than rust: Death, perhaps, is hunger-proof, Die when die you must; Men are mowing, breezes blowing; Better rub than rust.

He who will not work, shall want; Nought for nought is just— Won't do must do when he can't; Better rub than rust. Bees are flying, sloth is dying; Better rub than rust.

EBENEZER ELLIOTT.

THE TOILET.

VERY one requires to clean and dress himself, and to do so is the proper business of the toilet. How far the decoration of the person may be carried, depends on taste and other circumstances; but it may be assumed as a correct principle, that what-

ever renders the external appearance of an individual more agreeable than it would otherwise be, is allowable. Some persons may have a fancy to be slovens, and to despise ordinary customs, but all such crotchets are unworthy of imitation. Every fashion in attire may be safely followed that is not positively ridiculous or injurious to health.

Cleanliness is the first duty of the toilet. All acknowledge this as a truth; but there are differences of opinion as to the degree to which cleanliness may be carried. In proportion as we ascend in the scale of society, a regard for cleanliness is more conspicuous. A well-bred man is punctiliously clean and neat in his person. He has frequent ablutions in the cold or hot bath—probably he uses the sponge-bath every morning; he is particular in shaving, and in washing his face, teeth, and hands, every morning on rising. Nothing could induce him to breakfast before performing these important offices of the toilet; for a neglect of them would render him exceedingly uncomfortable, and he would suffer in his own esteem. Then, he perhaps washes his hands again before going out; once more he washes his face and hands when dressing for dinner; and last of all, he repeats the washing of face, teeth, and hands before going to bed. In short, among the higher classes of society, there is a continual round of duties tending to personal cleanliness, which, though perhaps carried to an extravagant length, is at least preferable to what is not uncommon, a total disregard for what is proper in this respect.

Addressing ourselves more particularly to young men of the middle classes, we begin with rules for shaving, washing, and dressing.

On the subject of shaving, there is now a considerable diversity of opinion. The growth of hair on the face would seem to indicate that Nature has given the beard for some wise purpose. Besides significantly marking the male sex, the beard is said to be useful in sheltering the face and throat from cold; and in certain occupations, it is known to screen the mouth from particles of dust, which might prove injurious to the lungs. The wearing of a moustache is certainly advantageous to stonehewers; and we should imagine that to soldiers, sailors, guards of railway-trains, and, generally, those who are much exposed to the weather, the beard must be exceedingly serviceable. Whether you should let the beard grow, or shave it wholly or partially off, ought to depend on circumstances. In England, it is not customary to let the beard grow. Most persons engaged in indoor occupations shave off all but the whiskers, and if it be expected that you should follow this old-established fashion. it will be proper for you to do so-the contrary would be puppyism. One thing is certain, if you adhere to the fashion of shaving, there can be no half-measures. You must, as an imperative duty, shave daily. This may be troublesome, yet by good management, not more than three or four minutes need be spent in the operation. Men in business, professional men, and, for the most part, all of gentlemanly rank in large towns, are scrupulous in shaving daily; it is a duty of the toilet which they never neglect—a piece of duty which, though a little troublesome, is accepted as a thing which is unavoidable and must be undertaken. Like many other troubles, the best way

to overcome it, and to render it least annoying, is to get rid of it at once, without thinking about it. Fall, therefore, into a regular habit of shaving every morning, and let it be considered as only a part of the ordinary and absolutely necessary duty of cleaning yourself, and making yourself not only comfortable in your own feelings, but personally presentable to others. Any man who comes to the breakfast-table unshaved, commits an offence against good-manners.

Shaving comes properly before washing, at the morning's toilet, and is performed while only partly dressed. The best plan is to shave and wash before putting on the day-shirt, and therefore, during the process, a dressing-gown is generally worn. The dressing-gown is a very useful article of undress, and as it is also a cheap and easily made-up garment, there is no reason why persons in moderate circumstances should not procure one, and regularly use it.

Some persons' beards are so harsh that shaving is apt to be painful to them. The pain in all cases is greatly assuaged by, in the first place, washing and rubbing the lower part of the face with soap and water. This preliminary process softens the beard, and prepares it for the lather, which is subsequently applied with a brush.

A small tin of hot water is ordinarily employed in shaving. With hot, the lather is more easily raised than with cold water; and the hot water is further serviceable for tempering the razor. How the dipping of the razor in hot water should render it more keen, is not easily explained; there can, however, be no doubt that the edge is rendered more sharp by the process.

The use of hot water in shaving admits of a different consideration. It is a luxury, and the habit of requiring it may cause considerable inconvenience. A person cannot always procure hot water; and a necessity to have it is almost incompatible with the practice of early rising. On the whole, we should recommend you to learn to shave with cold water, as

advantageous in rendering you so far independent of circumstances. A popular writer remarks with truth, that no man is thoroughly independent who requires hot water for shaving!

For the sake of general health and invigoration, the cold bath has been already recommended. Sea-bathing, though not acting as a detergent to any great extent, is preferable to bathing in fresh water, on account of its exhilarating properties. Yet, moderation in the indulgence is necessary. You should never bathe more than once a day, nor when the stomach is loaded with food; it is also injurious to go into the water when hot and fatigued with walking. The best time for bathing is in the morning after rising, and before performing the final duties of the toilet. If sea-bathing drives the blood from the extremities, so as to whiten and benumb the fingers, you should desist from it.

In washing the face, some persons sputter and make other unpleasant noises—all marks of underbreeding. Wash quietly and unobtrusively, and make as little slop as possible.

Washing the teeth and mouth is an essential duty of the toilet, and is performed after washing the face. A small brush and glass of pure water are needed for the process. Tepid is preferable to cold water. The teeth should be brushed outside and inside, up and down, and every way, so as to remove all impurities whatsoever. Of the use of dentifrices, some notice will afterwards be taken.

The duty of cleaning the teeth is, unfortunately, too much neglected. It may be said to be almost unknown among the humbler classes; while, among others, there is also not a little carelessness in this respect. The consequences do not need to be particularised.

After cleaning the teeth and mouth, comes the duty of cleaning and trimming the nails. Every particle of dirt should be removed from beneath the nails by means of a nail-brush or

pair of scissors; if necessary, the points should then be trimmed neatly round, leaving them not too short or too long.

By any neglect of this duty, the nails become coarse and offensive in appearance. Dirty untrimmed nails are a certain sign of low-breeding, and any neglect on this score is very much to be deprecated.

Persons not properly instructed in matters of the toilet, and, regardless of the feelings of others, may be observed, when the fancy strikes them, to cleanse and pair their nails with a penknife before company. They do not seem to be aware that they are introducing a duty of the toilet into the parlour, and committing a grievous offence against good-manners. Trim your nails at your toilet-table—never on any account elsewhere. The same peremptory injunction applies to the cleaning of the ears, any meddling with which, except at the toilet, is not to be tolerated. Ag-nails should be cut off with a pair of fine scissors, not torn off.

The combing and brushing of the hair are ordinarily among the final duties of the toilet. The hair ought to be thoroughly brushed, so as to leave no scurf on the head to fall off on the collar of the coat afterwards. If this scurf be troublesome, let it be removed with a comb. The best for the purpose is a small-toothed comb made of box-wood. We prefer a good combing to the use of any liquid wash, which, applied profusely to the head, might be injurious. After combing as much as seems necessary, go over the hair in different directions with a hard brush, and this thorough brushing will be found in every respect to give a better gloss and finish than any kind of oils or ointments, the use of which is not to be recommended.

The duties of the toilet are closed by dressing. Every man is presumed to dress himself according to his taste or circumstances; and therefore any special directions on the subject are here undesirable. We need only offer a few general suggestions. In the first place, everything like puppyism or oddity in

dress is to be avoided. In using simple, neat attire, of subdued colours, you are always safe. Gaudy neckcloths, striped fancy shirts, brilliant waistcoats, dazzling buttons, and all other eccentricities, always convey an idea of frivolousness of character in the wearer. We would counsel at the utmost a very sparing use of brooches, rings, or any other species of jewellery about the person. Excesses in this respect may be left to jugglers, quack-doctors, and those who need to dazzle and astonish by external appearance. Those who wish to make their way by good conduct and abilities, and aim at acquiring the respect of the more estimable portion of mankind, avoid such trivialities.

It is usual to have clothes adapted for different purposes. A person sitting in the house, and no company present, does not use his best coat. He has a dress for work, a dress for ordinary occasions within doors, a dress for dinner, or for Sundays. No one need be in the least ashamed of appearing in his working-dress. An operative in his jacket is quite in costume, and may appear anywhere without losing respect. At the same time, everything is proper only in its own place. A jacket on Sundays, or on holiday occasions, is necessarily offensive: its use at such times is disrespectful. A change of clothing in the evening, after work-hours, besides contributing to health, is always a pleasing mark of an intelligent and well-doing artisan. In Scotland, every man with a regard for decorum owns a suit of black clothes for funerals. greatly admire the spirit of self-respect that maintains this ancient practice. The possession of a stock of extra and somewhat costly clothing is always indicative of economising, self-respecting habits.

In consequence of the cheapness of all kinds of clothing in the present day, and considering that the prudent and industrious need never be out of employment and the means of comfortable subsistence, the want of a reasonable variety of Ì

garments—shirts, coats, trousers, boots or shoes, and other articles—is inexcusable. The best shirts are of linen; but good shirts made of cotton, with linen collars and breasts, are now common. For the climate of the British islands, under-shirts of flannel or hosiery are now recommended, and very generally used.

How frequently the day-shirt should be changed, depends on the taste and rank of the wearer. Among the higher classes in England, a fresh shirt is put on every morning, and another is put on in dressing for dinner or evening parties—making in all fourteen shirts in the week. This is, however, the excess of fashion. More frequently one shirt in the day is used; and by many among the respectable classes three shirts in the week are considered to be sufficient for every purpose of cleanliness and decency. In these matters, you will be guided to a certain extent by what is customary in the class to which you belong; only understand, that a clean shirt is always respectable, and that, as regards changes of attire, it is best to err on the safe side. You cannot be too clean; you may easily fall into the mistake of being slovenly.

All woollen garments should be hung up—not laid in drawers; for folding leaves marks in them. Let them, if possible, be hung on pegs in a clothes-press or wardrobe. To keep them free of moths, shake and brush them occasionally, and let them be kept from dust or damp.

Learn the art of folding and packing clothes for travelling. If not folded neatly, they will be full of creases, and look ill when put on. The chief art consists in folding up a coat. Lay it out flat, with the right side uppermost; then fold back the two sleeves, doubling them; then fold up the two skirts; then fold back the two breasts; lastly, lay the whole double. Such is an outline of the plan usually followed to keep a dress-coat free of creases. Considerable skill is required to perform the operation properly.

In packing a portmanteau or trunk with clothes, lay the shirts, stockings, and other compact articles at the bottom; and place the coats and things which are most easily spoiled by pressure, at the top.

Gloves and pocket-handkerchiefs are among the minor articles of dress; yet they are indispensable, on however narrow a scale. The French are exemplary in the use of both. The odious practice of blowing the nose with the fingers is, among a cultivated people, seldom seen out of England or Scotland. The humbler orders of society in France use a pocket-handkerchief. A brief hint on the subject is enough. If gloves are worn at all, they should be clean. Better walk with bare hands than with shabby dirty gloves.

Young men, from the influence of example, and for the sake of affecting an air of superiority, are apt to fall into small oddities as respects the management of their toilet and costume. Wearing long hair is one of these affectations. Instead of having the hair cut to a moderate length every month or thereabouts, it is allowed to grow into long locks, which hang over the cheeks and neck, imparting an air of slovenliness. That the practice produces dirt and discomfort, there can be no doubt; and as it is only a stupid singularity, it can excite nothing but derision.

The wearing of long nails on the fingers is another absurdity which is affected by some people. The nails, as already said, ought to be trimmed frequently, and kept of a length which is neither inconvenient nor offensive to the sight. Yet some persons permit their nails to grow to an extravagant length, like the talons of a bird, from a notion that long nails are genteel and elegant. Avoid this among other idle singularities. Razors only of the best kind should be purchased. A good

Razors only of the best kind should be purchased. A good razor is somewhat weighty; thin light razors are seldom good. A really excellent razor, however, is very much a matter of chance. Persons who are fanciful in the matter of razors,

keep a set of seven in a case—one for every day in the week. The more frequent practice is to keep two, which are used alternately, it being thought that razors are the better for not being used too frequently. With careful management, a good razor may last a lifetime. More razors are spoiled by bad treatment than by fair work. A valuable improvement has lately been made on razors. It consists in a guard being attached to the blade. The guard resembles a comb, and is made of nickel; its teeth project slightly beyond the edge of the razor, and in shaving, they save the skin from being cut. After shaving, the guard is taken off and wiped. To persons with an unsteady hand, this is a useful invention, and it may be recommended for general use. Razors with this improvement are manufactured and sold in London.

After being used, razors require to be well wiped with a rag, not with paper. They should then be passed twice or thrice along a strop, to restore the edge. A variety of strops are offered for sale, each having some fanciful peculiarity to recommend it. We have seen no strop superior to that on which a little of the so-called diamond paste has been rubbed. This paste may be purchased in small cakes. On a strop so prepared, draw the razor, smoothly and flatly, two or three times from heel to point, on both sides. When stropped, lay aside your razors in drawers or cases, which are inaccessible to servants or children. By locking them up, you will keep them in better order than by all the other means you employ.

A brush for the nails, and one or two small brushes for the teeth, a comb and hair-brush, are indispensable articles. Tooth-brushes are seldom good; they are either too hard or too soft. When too hard, they injure the gums. Select brushes of moderate hardness, and full in the bristle. After using, take care to wash and dry the brush. If laid aside wet, the bristles will break or come out. The nail-brush should be treated with equal care. Brushes for the hair require to be cleaned by

washing after short intervals. This, however, is done by the house or chamber maid.

A small flat file is a useful article for the toilet. With it, the rough points of the nails can be smoothed, and it may be of considerable use in filing down any sharp angle of a tooth that is felt to injure the tongue. A pair of tweezers, wherewith to pull stray hairs from the ears or nose, is also an article found in well-appointed toilets.

The management of a watch may be included in the business of the toilet. The best watches are made in England; those of France and Switzerland being more showy, but usually less durable. Whatever be the kind of watch, it needs to be treated with care. It should be wound up regularly every night; kept as nearly as possible in a uniform temperature, and in the same position; and not be exposed to any sudden jerking motion. A watch is injured by being kept in the pocket while dancing, or when riding roughly. Hung in the pocket during the day, it should be hung in the same attitude during the night; the best place for it being a pocket at the head of the bed. Every watch should be cleaned once every year, or at most two years.

The management of the teeth is the most difficult operation in the toilet. We have already said that the teeth require to be cleaned every morning with a brush and tepid water; but in many cases something else is desirable. Whether arising from heat of stomach or other constitutional causes, the teeth of some persons are much more liable to become discoloured and to decay than others. In general, even in the worst cases, much might be done in youth to prevent future deterioration of teeth; but children are ignorant, and parents are lamentably careless on this important matter of personal economy, and remedies often require to be applied when too late. Parents desirous of seeing their children grow up with good teeth, should cause them to be cleaned with scrupulous regularity daily, though only with a brush and water. They should also prevent their

children from eating sweetmeats and other things which cause acidity in the stomach, and colour and injure the teeth.

In consequence of overcrowding, teeth sometimes stand awry, and give an unseemly appearance to the mouth. This also is a defect traceable to the carelessness of parents. The development of teeth should be watched, and when there is a prospect of overcrowding, the mouth should be submitted to the inspection of a dentist, who will draw the supernumerary teeth, and adopt such other means as will insure the growth of the teeth in an even line.

In all cases in which any complaint or decay in the teeth is observable, we would recommend immediate recourse to a dentist. Formerly, in the case of toothache, extraction was the ordinary remedy. Skill in dentistry has nearly abolished the practice of tooth-drawing. When decay makes its appearance, the part is stuffed with a metallic substance, so as to exclude the air and prevent the irritation of the nerve, which is known as toothache. The best, though the most expensive substance employed by dentists for this purpose, is a species of leaf-gold. We recommend you by all means to try stuffing on the slightest appearance of decay. If you wait till the decay reaches to the root of the tooth, stuffing will be injurious, and your only relief will consist in extraction.

By avoiding cold draughts and exposure to damp, toothache may, to a certain extent, be prevented. When it occurs, warmth, by means of hot flannel, and a quiet night's rest, may probably banish it. A little tincture of myrrh or laudanum, dropped into the tooth, may perhaps assuage the pain; ground alum is also sometimes used for the same purpose. Laudanum, or any similar narcotic to lull pain, should be applied with very great caution.

To keep the teeth white and clean, various dentifrices are offered for sale, and which the opulent have opportunities of testing; but we know of none better than finely powdered charcoal—that is, charred wood well ground in a mortar, and kept in a box secluded from the air. It may be purchased, ready for use, at a small price from perfumers. By putting a little of this on the wet brush, and rubbing the teeth with it, impurities and discolorations will be removed without injuring the enamel. Rinse well afterwards with clean water. A much stronger dentifrice consists of the powder of burnt tobacco; but it contains silica, or gritty particles of sand, and cannot be recommended for common use. Indeed, all preparations, such as those of chalk, pumice, cuttle-fish bone, &c., act mechanically, and are liable to the same objection. Chemical solutions are free from this objection; but, unless their composition is thoroughly known, it is better to avoid them.

It is said to have been lately ascertained, by microscopic examination, that the tartar or crust upon teeth is produced in the same manner as coral, by certain animalcules. Such incrustations are best removed by a dentist. To prevent their growth, brush the teeth with vinegar acid, diluted with tepid water, and afterwards apply fine charcoal. A lavation of this kind, however, should not be performed oftener than twice a week, the tooth-brush and plain tepid water being used all other times.

wound grow painful and throb; in which case it is to be taken off by the aid of warm water or a soft poultice. If the discharge is inodorous, straw-coloured, and creamy-looking, you may apply the plaster again; if otherwise, the wound must be poulticed till these wholesome signs appear. A bruised cut must be poulticed with bread and water, to moderate the inflammation, and then with linseed-meal, till new flesh grows instead of that which has been killed by the blow. The latter comes away in appearance like a piece of wetted buff-leather. Scratches are often fatal, in consequence of soap, pearl-ash, or filth of any kind getting into them, and should therefore be kept covered. Pricks with a thorn, &c., are likewise dangerous, occasionally producing locked-jaw. Poulticing, leeching, lotions, &c., must be had recourse to, if serious appearances present themselves.

Should you bruise your finger, hand, foot, or any other part, bathe it with hot water as soon as possible, in order to allay the inflammation. If the bruise be serious, the application of leeches may be necessary.

The action on the skin of a hot fluid—as boiling water or melted grease—is called a scald; that of a solid body, as redhot iron, a burn. The effects of burns are threefold—either simple redness and pain, blisters, or the total destruction of the parts. For redness, Mr Smee recommends protection from the air by wet lint or linen covered with oiled silk; or, if oiled silk is not at hand, to cover with several layers of linen, slightly wetted with common water, or Goulard water. The part may also be covered with raw cotton, if it can be procured. If blisters arise, leave them alone, if not very tense; and if they be very tense, puncture with a fine needle, and keep on the lint and oiled silk. Absence of pain over the injured part is a bad sign, and shews that it is destroyed. Apply linen and oiled silk as before, or a bread-and-water poultice. 'The object in treating scalds and burns,' says Mr South, 'is to keep up for a

time the great heat or high temperature to which the injured part has been raised by the scalding or burning, and to lower this by degrees to the natural heat of the body. The best and readiest dry materials to be applied are flour, or cotton, or cotton-wadding; the wet are—spirits of turpentine, spirits of wine or good brandy, lime-water and oil, lime-water and milk, milk alone, or bread-and-milk poultice; and all these wet applications must be made of sufficient warmth to feel comfortable to the finger, but not hot.' When the blisters become uneasy, after the lapse of perhaps from thirty to fifty hours (for the pain moderates in a few hours after the accident, unless it has been very severe), they must be carefully cut open and dressed.

When the clothes catch fire, the person should be rolled in the carpet or hearth-rug as quickly as possible, in order to stifle the flames. Firmness and presence of mind are essentially requisite in accidents of this nature; and for want of these, numerous lives are sacrificed. The clothes, if any, over the parts injured should be cut away, but only so far as they will come easily. The patient, if severely injured, must be kept moderately warm; and if he continues to shudder or shiver, a little hot wine and water, or spirits and water, should be administered. If excessive sleepiness or stupor, or difficulty of breathing sets in, or great pain ensues about the stomach, danger exists. The surgeon should be consulted in the case even of the slightest scalds or burns, if large in size; for then, especially in children, there is ground for alarm.

Chilblains and frost-bites are the familiar names given to the effects of excessive cold on the surface of the body. In its action on the skin, extreme cold somewhat resembles burning, producing redness, pain, blisters, or destruction of the parts. In restoring a frozen person, or a frost-bitten part, the object is directly the reverse—that is, to keep the cold, which, by its exposure, the body has acquired, and to withdraw it by slow degrees, till the body has recovered its natural heat. If the

person or part be brought suddenly into a hot room, or put in a warm bath, he or it will be killed outright. 'The frozen person,' says Chelius, 'should be brought into a cold room, and after having been undressed, covered up with snow, or with clothes dipped in ice-cold water, or he may be laid in cold water so deeply that his mouth and nose only are free. When the body is somewhat thawed, there is commonly a sort of icy crust formed around it; the patient must then be removed, and the body washed with cold water mixed with a little wine or brandy; when the limbs lose their stiffness, and the frozen person shews signs of life, he should be carefully dried, and put into a cold bed in a cold room: scents, and remedies which excite sneezing, are to be put to his nose; air is to be carefully blown into the lungs, if natural breathing do not come on: clysters of warm water with camphorated vinegar thrown up; the throat tickled with a feather: and cold water dashed upon the pit of the stomach. He must be brought by degrees into rather warmer air, and mild perspirants, as elder and balm tea (or weak common tea), with Minderer's spirit, warm wine, and the like, may be given to promote gentle perspiration.' Frostbitten parts should be bathed or rubbed with cold water or snow. A sudden application of heat instantly and irrecoverably destroys the vitality of the parts. For chilblains, employ friction with soap liniment.

Sprains are sudden strainings of the tendons and ligaments, and always require time for their complete recovery. For injuries of this kind, warm moist flannels applied to the part, and a bread-and-water poultice on going to bed, are recommended; but this, in our humble and unprofessional opinion, is only adapted to cases in which the patient thinks proper to look forward to weeks of such codling. We have before now cured ourselves in a few hours of a severe sprain of the ankle-joint, attended with swelling, by fomentations of water as hot as we could bear them.

Dislocations of the joints are common accidents among an active and mechanically employed population. Severe injuries and sprains are sometimes apt to be mistaken for dislocations; but in the latter case, the joint cannot be moved, while its form is manifestly altered. When such an accident occurs, make no attempt at reduction or setting of the joint till the surgeon arrives, or you may make the patient worse.

When the bone of a limb is fractured, especial care should be taken not to move the patient roughly, otherwise the ends of the bone may be thrust through the flesh. Procure a door or a hurdle, and place the patient upon it, and let him be carried carefully, and not in a cart or other carriage. If the patient has to be moved far, it would be a good plan to strap the limb, and apply an apparatus made by rolling a bunch of twigs, the length of the limb, in each end of a piece of thick sheeting tied round, after being applied, by three or four pieces of broad tape. By these means, the limb would be kept better in situation. If a surgeon is within an hour's journey, and the day is not cold, it is better to wait and allow him to superintend the removal. For further information as regards broken limbs, you are referred to surgical authorities.

Poison is the name for that which, when taken into the human body, or applied externally, uniformly effects such a derangement in the animal economy as to produce disease or death. It is usual to divide poisons according to the source from which they are obtained—as mineral, vegetable, and animal; or according to their effects—as irritant, narcotic, or narcotic-acrid. Whatever their nature or effects, those most frequently met with in practice are arsenic, certain salts of lead, oxalic acid, prussic acid, opium, laudanum, nux-vomica, poisonous fish and poisonous vegetables eaten through ignorance. In every case where there exists the least suspicion of poisoning, instantly send for medical aid, and meanwhile excite vomiting either by one of the emetics formerly mentioned, or by tickling

the throat with a feather. Most poisons have antidotes or correctives—that is, substances which neutralise or modify their effects. In the case of arsenic, for example, olive-oil, milk, white of egg, or flour and water, should be repeatedly taken, and repeatedly vomited, till the surgeon arrives; in oxalic acid. chalk and water, with emetics, are found to be useful: and in the case of acetate of lead, an active emetic with sulphate of soda, or hydro-sulphuret of potash or ammonia, is likely to prove beneficial. In the case of opium or its extracts, excite to vomiting; dash cold water over the face; administer the strongest coffee after vomiting: make the patient walk between two persons; pull the hair, or otherwise inflict pain to prevent This treatment must be pursued for many hours. For prussic acid, it is recommended to 'give half a tea-spoonful of hartshorn in brandy and water immediately, and repeat every ten minutes till the fourth time. Dash cold water upon the spine and face, to rouse, but not to chill the patient.' In vegetable poisons, emetics are generally adopted.

Under Poisoned Wounds may be classed the bites and stings of insects, serpent-bites, the bites of mad dogs, or wounds poisoned by the absorption of dead animal matter. For stings, two or three drops of hartshorn are quite effectual; and for the afterirritation of bites or stings, a little spirits and water, or Eau de Cologne, is said to be efficacious. As to dog-bites, 'not one in ten thousand comes from an animal which is mad. Where any one is bitten by a dog which is unquestionably mad, take a carving-fork, and break off one prong, and heat the other in the hottest part of a common fire. Apply this thoroughly to the whole of the bite, so as to destroy the surrounding parts. If a surgeon be within half-an-hour's journey, tie a string tightly immediately above the part, and use all possible dispatch to secure his aid. In all suspected cases of madness, keep the dog chained up, for perhaps it may be a false alarm, and the continuance of the dog in health will be a great satisfaction to the

party bitten. Wounds which are suspected to be poisoned by absorption, should instantly be washed and fomented with warm water, and sucked with a small tube, with a view to remove the poison. When swelling and inflammation ensue, trust everything to the surgeon.

External inflammation is characterised by a feeling of heat and pain, redness, swelling and throbbing, or formation of matter. For the first thirty hours or so, use cold applications; after which, hot-water fomentations and poultices are best adapted. When taken in time, inflammation resulting from external injury, may in general be subdued before assuming the ultimate stages of suppuration.

In the case of a fainting-fit, lay the patient down, flat, and remove the neckcloth. Apply strong scent to the nostrils, and sprinkle a little cold water on the face. These attentions will usually restore animation. If apoplexy is feared, keep the head up; besides removing the neckcloth, loosen the shirt and clothes, and send for a surgeon.

To restore suspended animation in the case of drowning, the following rules are prescribed: 1. Carry the body carefully with the face upwards, and the head and shoulders a little raised, to the nearest house. If to a distance, especially in summer, previously remove any wet clothes, rub the body dry, and wrap it in a blanket, or the garments of the bystanders. A covering such as a dry coat over even wet clothes will check further chilling from evaporation. 2. The body being removed to a warm room, instantly strip and rub it dry; and then cover it with warm blankets, carpets, or the like. Increase the warmth by hot bottles, sand-bags, bricks, or other substances placed in contact with all parts of the body. A hot bath will also be found of great value. 3. Have several assistants to rub the body with their hands. Clear the mucus from the mouth, hold the nose, and then suck out the foul air with a tube, and blow in fresh air in the same manner. When breathing begins to

shew itself, assist by gentle compression and friction of the ribs and abdomen; and occasionally apply some pungent scent or other irritant to the nostrils. 4. Nothing should be given inwardly by the mouth, unless the power of swallowing exists; and then only small quantities of warm ginger-tea, spiced negus or ale, or weak spirit and water occasionally. 5. Means of recovery should be persisted in for several hours: restoration has been known to follow after eight hours' perseverance. When recovery seems established, rest and quiet should be enjoined; but a strict watch must be kept for some hours, as sinking is apt to happen from subsequent neglect.

Such are a few general rules and advices connected with ailments and accidents within the sphere of ordinary experience. Acquire, if possible, a knowledge of what to do in these matters, not alone on your own account, but for the sake of neighbours and those who may look to you for assistance. The ability to succour misfortune can never come amiss, nor can it be deemed undignified, though perhaps scarcely accordant with notions in fashionable life. The late Louis Philippe, King of the French, had himself taught, while a young man, how to bleed and bind up wounds and fractures, and this knowledge was more than once of use in saving life. What a king thinks fit to do as an act of humanity, can be thought neither low nor unbecoming.

MATTERS OF PUBLIC CONCERN.

COURSE of reading in History, and also in Political and Social Economy, is indispensable to the young, not only to awaken thought, but to explain the circumstances which have produced the present aspect and condition of civil society.

By this species of instruction, we learn that the good order, prosperity, and happiness of the general community, are but a consequence of a lengthened series of struggles between right and wrong, truth and error, ignorance and intelligence. Legends, indeed, tell us that there was once a Golden Age, when all mankind were peace-loving, prosperous, and happy. A poetic fancy. There never was such an age. The further back we pursue our researches, we find that society was the more rude. Among the most enlightened nations of antiquity, there were terrible oppressions and sufferings. Life was nowhere safe. The rule of the sword was almost universal. Slavery, or its modification serfdom, was enforced or submitted to for the sake of protection. All this is taught by History.

Civilisation has been of slow growth, and it is still growing. Contending with barbaric power, it has been again and again retarded—now advancing, now checked and almost destroyed. At this day, it has made considerable progress only in a few favoured spots. The larger portion of the earth's surface is still inhabited by people, little, if at all removed from a condition of savagery. What immense efforts must be made over countless ages before the world at large resembles our

own comparatively happy country! What superstitions to be got rid of! What ignorance to be removed! We have to rejoice in the fact, however, that the course of civilisation is, on the whole, onward. Things are always getting a little better. Where there is intelligence along with a power of self-defence, there is necessarily progress. Where there is a pure Christianity, there is necessarily moral and religious advancement. And on these grounds, what hopes of man's improvement may not be indulged!

Various notions have been entertained respecting the constitution of a right kind of society. The social system which has sprung up through a course of ages, is based on the family compact, along with independent individual exertion. A husband, wife, and children, constitute a family, which is a little sovereignty in itself. An aggregation of families constitutes a community. Thus, the matrimonial engagement lies at the very foundation of our social fabric, and must ever do so. It must also ever lie at the foundation of sound morals.

Out of the family relationship springs individual actionindependent thought, independent exertion. Without this independence, there can be no substantial improvement: for, as already said, it is only by exercise that the faculties are developed and strengthened. In other words, when a young man becomes able to think, he must think; otherwise, he remains childlike in his understanding-outwardly resembling a man, mentally a baby. The desire and the power to think are most surely promoted by self-reliance—the obligation to act an independent part. It is not meant that every man should be altogether independent of his fellowcreatures: that is impracticable. What is required is that, within the sphere of duties, each should be left to depend on the exertion of his own head and hands. No doubt, this doctrine has an air of selfishness; but selfishness may be

productive of good as well as bad ends, and is acknowledgedly allied to enterprise, perseverance, and other useful qualities.

Some speculative writers have alleged that society should consist of groups of families, united in one establishment; the whole members of which are to throw their individual earnings into a common fund, from which all expenses are to be paid. In support of this visionary project, it is urged that, by leaving society to spontaneous arrangement, there comes a time when each nation is distracted by internal disorders. clever, the industrious, the fortunate, become wealthy, and attain high rank; while vast numbers, either from lack of capacity or opportunity, sink into a state of extreme indigence: and a number become criminals, and prey on the others. There is truth in this rigorous statement of facts; for in every nation there are high and low, rich and poor, good and bad. Nevertheless, such a mingled tissue is referrible to human nature, not to the structure of society. If there be anything wrong, we must seek a remedy in the improvement of man's moral nature, not in subverting the whole social organisation, and in attempting to reunite its shattered parts on new and fantastic principles. For example, allusion has been made to that insane deification of wealth and that extravagance in living which produce so many disastrous results. But we must view this folly as a temporary fashion, which will be cured by better education, as well as a more thorough diffusion of moral and religious principle. That, however, there will always be indiscretions to lament, is to be expected: for human perfection is unattainable, and charity needs ever to be associated with considerations of justice. Nor are present excesses worse than the errors of a past age. In spite of every obstacle, things on the whole are undergoing a change for the better. Within the recollection of the present writer, there have been considerable advances; and every year adds to the number of physical and social meliorations.

Civil society, then, as a result of ages of experience, depends for the spring of its life and activity on the interests and efforts of the individuals composing it. Each person, free by law and usage, is expected to act an independent part, controlled only by social and statutory arrangements. one is free, therefore, he is at the same time bound to give obedience to all existing laws, and respect to all constituted In consequence of the general freedom which prevails, and in contradistinction to grouping families on a communal plan, society is said to be founded on the competitive principle. No one being interfered with, all are left to compete with each other in industrial enterprise. This, as has just been alluded to, produces considerable disparity in condition; but, all things considered, it is the best arrangement yet devised, and, looking to human nature, it is the only one practicable. Certainly, every attempt to reconstruct society on different principles has come to nought.

The organisation of civil society, though possessing everywhere the same general character, differs in a few particulars in every country. The chief difference consists in the diffusion of privileges. To understand fully distinctions of this nature, we must have recourse to history, ancient and modern. Little can be learned from looking at the present aspect of things. We require to search the records of human progress for the origin as well as for the philosophy of almost every institution.

Throughout Europe, society has generally arisen from similar circumstances. The rudimental germ of every state was a handful of adventurers, who, by military prowess, made themselves masters of the country. The leading men in such enterprises were chiefs with retainers. The principal chief became king; the rest assumed the character of an aristocracy; and the retainers, with the inhabitants whom they helped to subdue, from being at first serfs, finally attained the rank of a free democracy. It was long, however, before this latter

result was achieved. For many ages, the chiefs or nobles holding lands by a military tenure from the sovereign, formed a feudal aristocracy, by whom in reality the whole system of government was conducted. The idea of imparting privileges to the common people was long in dawning on the mind—not only because the nobles needed vassals to execute their will, but because the humbler classes had really no means of an independent existence.

The true origin of general freedom in Great Britain is the crown. From having been companions and assistants of the sovereign, the principal barons were constantly encroaching on his prerogatives. Sometimes the concessions of the crown, as those of Magna Charta, made by King John, were necessary and desirable; but more frequently the nobles were inclined to exact so much power in the state as would have rendered the king's authority a nonentity. The danger of these encroachments caused the monarch to seek aid from the commons. With the view, therefore, of raising up a means of protection in this quarter, he encouraged the building of cities, to whose inhabitants he gave certain important privileges. The civic corporations, therefore, must be viewed as the cradle of freedom. From them sprung much of the present constitution of society. Relying on their privileges, and surrounded by walls, these burgher communities defied the nobles, and sided with the king. From this time, therefore, the feudal principle declined, serfs were gradually emancipated, and ultimately every man was declared to be equal in the eye of the law.

It is necessary to be thus particular, for a notion prevails among the humbler classes that they have been deprived of rights enjoyed by their ancestors. History most explicitly shews that, in early times, the peasantry and operative bodies possessed no privileges whatever. Magna Charta does not so much as mention them. Society, in fact, has been quite a progressive development. Little by little, privileges have been

widened in their sphere, and are still widening as circumstances render it desirable.

Sacred and profane history concur in shewing that science, art, laws, literature, freedom, and indeed all that mankind most prize, originated in cities; and till the present day, it is only in populous places that great alertness and independence of mind is usually found. In other words, it is only by close association, and a free interchange of thought, that the wits of men are sharpened, and that they are able to act in combination.

Beginning with the patriarchal and clanship systems of government; passing through monarchical and aristocratic despotisms; society, consolidating and rising in power and intelligence, arrives at that advanced method of government in which large numbers take a part. Yet, the stages of this advancement are ill-defined, and are reached only according to circumstances. Although there is nothing of which mankind has had so extensive or so varied a knowledge as government, it is till this hour undetermined whether there be such a thing possible as a perfect government. Much has been written on the subject: but the result of all inquiry seems to be, that nothing is absolutely determined except a few general principles. Those, therefore, who contend for any particular model of government, without a due regard to circumstances, only pursue a delusive fancy. No species of government that could be devised will apply universally. Schemes, the most brilliant on paper, come to nought when tried by the rude shocks of daily events. Forms of government, in short, are as yet arbitrary and unsettled; and the only practical principle of any value which we know is, that every nation should possess a government in harmony with its state of civilisation, and the tastes and habits of the more enlightened portions of the community. You may occasionally hear men extolling a political dogma, as if it were an everlasting and

universal truth; whereas it is probably true only in the very restricted sense of being applicable to a handful of people, and a comparatively small spot on the earth's surface.

Affecting to be scandalised at the spectacle of differences in rank and degrees of wealth, certain persons, with views more benevolent than profound, have projected the notion that all men are equal, and ought to be placed on the same social level. It is scarcely necessary to refute opinions of this kind. Men are not even born equal. Nature endows them with different mental capacities and physical powers, in adaptation to different fields of exertion and different positions. Were it possible to place all on an exact level, a disparity of condition would immediately ensue. The able and ambitious would rise to places of trust. The slothful and unskilful would sink to inferiority. All would gravitate into positions coincident with their feelings and faculties.*

Forms of government are, then, for the most part, an exponent of the ways of thinking and feeling, and of the peculiar circumstances of a people, as individuals. Where the people are unable or unwilling to take any part in the government, or at least prefer to be taken care of, there a despotism is not only preferable but indispensable. Where, on the contrary, the people are able, and desirous to make

*A conversation which Johnson had with Boswell on this subject, may be called to mind. 'Sir,' said Johnson, 'there is one Mrs Macaulay in this town, a great republican. One day when I was at her house, I put on a very grave countenance, and said to her: "Madam, I am now become a convert to your way of thinking. I am convinced that all mankind are upon an equal footing; and to give you an unquestionable proof, madam, that I am in earnest, here is a very sensible, civil, well-behaved fellow-citizen, your footman; I desire that he may be allowed to sit down and dine with us." I thus, sir, shewed her the absurdity of her levelling doctrine. She has never liked me since. Sir, your levellers wish to level down as far as themselves; but they cannot bear levelling up to themselves. They would all have some people under them; why not, then, have some people above them?

their voices heard through a system of representation, there constitutional forms will to all appearance sooner or later prevail. One thing, in any view of the question, needs to be remembered. Government is only a means to an end; the end being the welfare of the whole people; and without judicious aid and forbearance, no government, however well devised, can possibly realise the expectations which may be formed respecting it.

Previous to the revolution of 1688, England and Scotland were governed by a monarch whose rule was arbitrary-at least there was but an imperfect restraint on either his public or private career. The notion entertained by the sovereign was, that he governed by an inherent and divine right, and was not responsible for his actions. We are not rashly to condemn the Tudors and Stuarts for entertaining opinions of this kind. They acted according to the traditional doctrines in which they were reared; and, looking to the aggressiveness of the higher aristocracy, perhaps they considered that they were sent by Heaven to act as fathers and protectors of the unenfranchised classes; for, as already mentioned, the crown, with all its occasional tyrannies, was the great initiator of public liberty. By the revolution settlement, the monarch resigned all arbitrary power, and ruled only through his ministers. Nominally, all public acts were done in his name and by his authority; practically, the ministers whom he appointed were the parties responsible for every transaction purporting to emanate from the crown. As now adjusted by long usage, though the ministry are nominees of the sovereign, and his responsible advisers, they hold their places only in virtue of possessing a majority in the House of Commons. When their measures are censured or repudiated by a majority of votes in that great assembly of representatives, the prime-minister and his associates must relinquish office. In a sense, therefore, the people are the real rulers, through the individuals who represent them—the ministry are only agents in carrying out popular wishes.

The general subordination of the crown, however, is not universally conceded. Opinions differ on the subject, and hence that diversity of political parties demonstrated in the deliberations of parliament. The Tories, although under the newer name of Conservatives their opinions are a good deal softened, are said to be the 'adherents of the ancient constitution of the state, and the apostolical heirarchy of the Church of England; but in point of fact, they look back rather theoretically than practically, intrenching themselves in the present state of things, and debating every inch of ground with the advancing party, the Whias. As regards general principles, they seem to place the king before the aristocracy, and the aristocracy before the people, and would contract rather than extend the suffrage, so as to give the popular element as little power as possible. As a means of giving a preponderance to party, much depends on the method of constituting a House of Commons, and therein lies a ground for the keenest contests. The question at issue is, which party shall gain the ascendency in parliament, along with the high privilege of advising the crown and distributing offices to adherents. some respects as is this struggle for power and place, it serves some wholesome ends. In old times, the people benefited by the rivalries of dynasties, now the laws are improved by one party outbidding another. The very weakness of the executive as regards the keeping its place, and its obligation to act in a spirit of conciliation, is highly favourable to popular freedom. Nor does it appear that the sentiment of loyalty diminishes in the progress of events. While in effect deprived of absolute power, the person and status of the sovereign are perhaps more highly esteemed than ever. For an explanation of this seeming anomaly, we look to the traditional feelings of Englishmen. They behold

in the sovereign the fountain of honour, rank, title—the central object of regard in that essentially aristocratic social system, round which all in their respective spheres circulate; for we have to note that even among those furthest removed from the court, there is ordinarily a real or affected admiration of men of high rank, on account of the titles which they bear. This remarkable idiosyncrasy in the Anglo-Saxon mind, is marked not more in Englishmen than in Americans, many of whom, it is observed, on visiting the mother-country, make extraordinary, and sometimes ludicrous efforts to be patronised by people of title.

Independently of the sentiment of loyalty, a rational regard for the crown is only another form of respect for the state. We support the crown, because the crown is the symbol of public The crown, therefore, as now regulated by the authority. action of parliament, becomes a protector of public interestsnot for the sake of the sovereign, for the sovereign is a stipendiary with well-defined duties, but for the sake of the public at large. Thus, the crown has become a representative idea: it represents the whole people, and protects the many against the aggressions of the few. Justifiably admiring these good features in our state policy, it is only necessary to avoid falling into the error of imagining that matters of government and legislation are so perfect as to admit of no improvement. In public as in private affairs, there is no standing still. There is an equal danger in too rigorous an adherence to traditional maxims, as in abrupt and rash attempts at reform. You must be prepared to see endless contentions on this score-one party prognosticating national ruin on the occasion of every reform of old usages, and another resolute in carrying out changes for the better which it would be unsafe any longer to neglect.

Among those subjects of public concern which now greatly engage attention, none is more important than the condition of the operative and humbler classes generally. The greater

extension of instruction, both secular and religious, among these classes, the improvement of their dwellings, and their elevation generally in the social scale, are all points of consideration. You will, it is trusted, do the utmost within your sphere to aid in this commendable movement.

ON FORMING OPINIONS.



HE difficulties which beset all attempts at correct reasoning have already engaged our notice. It has been seen that opinions ordinarily expressed take their tone greatly from time, circumstances, and bodily temperament. The people of every country

entertain opinions favourable to their own fashions, customs, laws, and religion, and unfavourable to those of other nations. A love of one's own country is certainly a commendable feeling, but it should be a love arising from examination and conviction, not from prejudice. The Hindoo worships the river Ganges. We know that this is superstitious folly. The conscientious Turk declares that Mohammed was a true prophet. We know that he was an impostor, though doubtless a man of transcendent abilities. The people who lived in our own country a hundred years ago, were of belief that certain old women, whom they termed witches, could, by supernatural powers, raise tempests by sea and land, and malevolently interrupt the course of human affairs. The people who possessed this belief were conscientious in holding this opinion; yet we know that this opinion was an absurdity. We know that our ancestors believed in an impossibility. Opinion is therefore, as we see, a thing of time and place. The opinion that is supposed to be right in one century, is wrong in the next. What is considered to be a right opinion in Asia, is thought wrong in Europe. What is deemed a correct and praiseworthy belief in Britain, is reckoned an absurdity in France. Indeed, the opinion which is held good in one district of a country, is looked on with contempt in other districts—so that the whole world is found to be covered, as it were, with a variety of opinions and shades of opinions, like the diversified colours by which countries are depicted in a map. Opinion, we have said, is also dependent on temperament of the body. A fat man, of easy disposition, does not think in exactly the same way as a lean and excitable person. A man who enjoys all the comforts which opulence can purchase, has a tendency to think differently in some things from a man who is suffering under misfortunes or poverty.

What does all this wonderful contrariety of opinion teach us? Since we see that opinion is dependent on the locality of our birth, on the age in which we live, on the condition in which we may chance to be placed, and on the physical qualities of our bodies, have we therefore no power over opinion? Must we be its slave? These are questions of a solemn character, and we must answer them accordingly. The contrariety of opinion existing in times and places, teaches us, in the first place, humility, which is the foundation of many heavenly virtues. It shews us that the opinions we may form, particularly on abstract subjects, may possibly neither be the most correct nor the most enduring. Perhaps what we have taken up and cherished as truth, may after all be a delusion. In learning a lesson of humility and distrust of our own way of thinking, we are impressed with a tender regard for the opinions of others -opinions which most likely have been taken up on grounds equally conscientious with our own.

Although opinion is commonly dependent on those contingent circumstances which we have noticed, it cannot be

allowed that we have no power over it. We have a power over the formation of opinion to a certain extent: and it is our present object to shew how this power can be exerted in order to enable us the better to fulfil the duties of life. why opinion is so illusory in its nature is, that mankind have ever been excessively careless in the adoption of their opinions. They allow the chance notions of things that first present themselves to take possession of their minds without question; and when these ill-assorted ideas have once cohered into a habitual train, they fancy they have made up their minds, and will listen to no explanation of the opinions of others. Their obstinacy, their self-conceit, their self-interest, their wish to please the party to which they have attached themselves, induce them to hold fast to their original opinion, until time or experience in all likelihood wear it down, and its absurdity is secretly pressed upon their notice. But even after its absurdity is disclosed, they are sometimes ashamed to say they have altered it; and so perhaps they have one opinion which they keep locked up in their bosom, and another which they bring into daily use and exhibit before company.

It is certainly our duty to be cautious in the formation, and, most of all, in the display of our opinions. Many excellent men, on arriving at middle life, have deeply regretted that they should have heedlessly published their early and hastily formed notions. They had reasoned, as they thought, soundly, but it was without a knowledge of the world or its history. Speaking to the young, we would say—while yet under the training of parents, guardians, and teachers, it is your duty to receive with confidence the instructions by which it is attempted to enlighten your minds, and to put you in the way of welldoing. But these friends of your youth will probably tell you that when you pass from under their guardianship into the active scenes of life, you become a responsible being—responsible alike to human and divine laws—and that

you must now think for yourself. At this critical period of your existence, you have every chance of coming in contact with the idle, the dissipated, the frivolous, who will try to make you embrace erroneous opinions, and who will possibly put the most mischievous books into your hands for perusal. Do not be led away by such machinations; neither be dismayed by the number of wits or profane jesters who may assail you. proper object is the discovery of correct views on all subjects of importance; and for that, a course of private study is necessary. 'For the capability of receiving truth, there must always be certain preparations. I do not reckon freedom from error one of these, for then truth would be absolutely unattainable: no man being without false opinions who has not already imbibed true ones. But I mean certain qualities, moral and intellectual, which bestow a fitness to be acted upon by argument. One of the most essential of these is the fair honest desire of discovering the truth, and following whithersoever it may lead. But how large a portion of mankind is precluded from this state by previously determined interests and penalties! How few, even among the pretended inquirers after truth, can say with an old English writer: "For this, I have forsaken all hopes, all friends, all desires, which might bias me, and hinder me from driving right at what I aimed." On the contrary, are we not very sure, that when persons of certain descriptions engage in what they call an investigation of truth, they have beforehand decided what conclusions to establish, and without such a decision, would never have undertaken the task. Further, how much diligence, how much study, what freedom from distinctions, what renunciation of common pleasures and pursuits, are not necessary for the successful search after truth. Truth in science is only arrived at by laborious experiment and patient deduction. Historical truth requires for its investigation perfect impartiality, and an acquaintance with every possible inlet to fraud and mistake.

Moral truth demands a heart capable of feeling it. Religious truth is not attained without a union of the requisites for all the other species of truth.'*

In these remarks of an intelligent writer is conveyed the sound admonition that a correct opinion on great debatable subjects is not to be obtained without laborious investigation. along with a close attention to grounds of evidence and a heart open to conviction. The more you learn, the more will you see cause to entertain a liberal view of the opinions of others. It is the exercise of this liberality of mind which forms a distinguishing trait in the manners of our country. By the British constitution, every one is allowed perfect freedom of opinion. a gift above all price, which it is our duty not to prostitute or abuse. Let us form our opinions on solid grounds of conviction—let us cherish these opinions and act on all occasions consistently with them-and let us, at the same time, so maintain a due regard for justice that we allow to others the same freedom of opinion which we are entitled to claim. It is further necessary, in consequence of the entangled state of many questions, to avoid those extreme views which would number us in the ranks of the crotchety and impracticable. Safety, as repeatedly said, lies in moderation. Without sacrifice of principle, you can at least exercise discretion.

These observations apply indifferently to various subjects upon which opinions may be formed; and we would, in conclusion, beg to say a few words in particular on opinions of a political nature, a correct choice of which is a matter of extreme difficulty, and should be made only with great circumspection. There is much dishonest and degrading as well as highly honourable partisanship. Nothing is more common than to see political subserviency, for mean selfish purposes. Among partisans there stand out many instances of single-

Alkin's Letters from a Father to his Son.

mindedness and honest independence; but also what numberless cases of hollow pretension and hypocrisy-persons affecting opinions for evidently no other object than place and pay. Judging cautiously, you will take care at the outset not to be misled by names. High-sounding phraseology about liberty and popular rights may issue from the mouths of the merest time-servers. On this account, you will find it the safest course to think lightly on the subject till you have gained a reasonable degree of experience. Exercise, then, the utmost discretion in committing yourself to any political opinion or party: and let it not be forgot that we are more liable to the error of wasting much precious time on political disquisition, than of falling into apathy upon public affairs. He is a wise man who knows how so to guide his steps as to preserve himself from falling into either extreme. Every one who for a long series of years has been politically busy, will acknowledge, that though he thinks he was right in the main—in which opinion he may be right or wrong-yet that he has spent many busy hours and anxious thoughts on subjects which looked back upon, are seen to have been profitless and insignificant.

Eschewing political partisanship, you will, however, as already said, take a decisive course in forwarding every proper means for social advancement—the establishment and support of public libraries, benefit societies, temperance associations, and all else that seems calculated to quell ignorance and vice, and promote improved tastes and habits.



DUTIES AS SUBJECTS.

HATEVER be our precise opinions on political subjects, there can be no doubt that we are bound to yield obedience to the supreme power in the state. As soon as reason dawns upon us, we perceive that we are members of a great and enlightened community. We find ourselves subject to laws which were framed long before we were born, and that we must act in a manner not to please our own caprice, but according to the arrangements which have been instituted for the benefit of society at large. But if we thus discover that we are trammelled by certain legal restrictions, not very agreeable, perhaps, to the wildness of our untamed nature, we likewise find that we possess a great many compensating privileges. While vet opening our eyes to the light, we enter into the enjoyment of all the privileges of British subjects, and come within the protection of the laws as fully as the oldest and most honoured in the land. This is a boon of incalculable value. For us, armies have fought and bled; for us, in past times, hosts of martyrs and patriots have contended: for us, the wisest statesmen and legislators have transacted negotiations securing civil liberty; for us, the people who have gone before us have established a variety of the most excellent, the most beneficent institutions. All these things we enjoy without having been put to the smallest trouble. All that we are called on to give in return, as soon as emancipated from the inexperience and ignorance of childhood, is obedience to the laws.

A cheerful obedience to the laws is therefore a chief public

duty. Possibly some of our laws, from having been framed for a former state of society, or in order to meet particular exigencies, may not now be very judicious in their provisions; yet that forms no solid reason why we should break through them. It is always safer to obey a bad law than to oppose it by violence. Unhappily for some nations, they seem to have no accurate idea of the value of obedience to the laws. When they find themselves aggrieved by oppressive state measures. they are exceedingly apt to break into tumults, and take up arms against the officers of their governments. This is a very short-sighted policy, as the history of all nations proves; for the people are always sure to suffer far more by the coercive measures adopted to restrain them, than they would have done by submitting to the evil they originally complained of. It is the boast and glory of Britain-and long may it be so-that its people know how to respect the laws, even while they consider them to be injurious, and how to correct them by quiet and orderly procedure. In this lies the important secret of their national greatness, their wealth, their public liberty. advantages arising out of a scrupulous obedience to the laws, consist, in the first place, of social order and quietude, by which the rights of property are respected, commerce and trade permitted to flourish, and the sacred inviolability of the person preserved. The results of turbulence and civil commotion are-poverty, ruin to property, insecurity of the person, destruction of commerce and trade, and at length military oppression and barbarism. Every intelligent man. therefore, in this country yields not only a bare submission, but a becoming respect to the laws, as well as to the various institutions established by their authority.

Perfect obedience both to the letter and the spirit of the laws does not, however, imply that we should not examine whether they are in every respect answerable to the present condition of society, nor keep us from resorting to legal means to have them corrected, or altogether rescinded. The constitution points out how this is to be done. It is illegal to conspire to overthrow the law; and to assume an attitude hostile to government is always dangerous in the extreme-treasonable if defeated, and perhaps productive of unspeakable horrors if successful. Judging from the Cromwellian and the French Revolution, besides some successful revolts of lesser note, it would appear that a revolution in general circumstances runs a certain specific course. First, the old government is overthrown, and one thought to be more liberal is established. Second, the new government, being composed of men who acted from a conscientious conviction of evils to be redressed, is soon found not to go far enough in its measures; it is accused of being too moderate, and is overthrown. Third, a violent set of men, animated by feelings of vengeance, and professing boundless liberality, construct a fresh government. Fourth, anarchy sooner or later ensues, the nation is in universal disorder, and life and property are no longer secure. Fifth, out of the convulsion arises an individual, who, by his military genius, conquers inferior demagogues, and brings back a degree of tranquillity at which every one rejoices. Sixth, this tranquillity is speedily found to be a military despotism: a Cromwell or a Napoleon is at the head of affairs. And, brought to this condition, a long course of suffering is endured before the nation returns to the constitutional point whence it set out. Varied according to circumstances, such is likely to be the progress of every revolution occurring from heedless, though well-intentioned, democratic invasion. An expectation that the original movers of a revolution will be suffered to conduct it to a conclusion, is pretty nearly hopeless. The agitation brings all sorts of wild schemers into play, and one party after another is remorselessly trampled down in the contest.

It is now a settled political principle, that for revolutions to be attended with the good results anticipated by their promoters, they must, independently of other favouring circumstances, refer to a people who are qualified not only for self-government, but possessed of the nerve to unite and defend themselves against the forces which may be brought against them. A usual cause of failure in the revolutions of continental Europe has been the political incapacity of the people—an incapacity amounting in some instances to an ignorance even of the forms necessary for regulating public assemblages of citizens. The revolution which gave independence to the United States was successful, because, among other favourable circumstances, it was promoted by an intelligent people, accustomed to freedom through a preliminary training under a constitutional monarchy. Of what priceless value are such lessons in history!

Warned by these lessons, as well as guided by every proper feeling, you will fully comprehend that all measures designed to correct abuses, and to improve our social condition, must be conducted openly according to regular forms. The means put into our hands by the constitution for improving the law are very ample, if wielded with discretion. The people have the appointment of the men who constitute the most influential branch of the legislature; if they do not appoint individuals who will meet their views with regard to correcting or abolishing laws, they have themselves to blame: the constitution confers upon them a liberty of choice. It, besides, gives them the right to present petitions to the legislature, either individually or in bodies, praying in respectful terms for the amendment or abolition of any law which is deemed oppressive or antiquated. This right gives a vast addition to the power of the people. It is of much greater value than one would at first be inclined to suppose, and is infinitely preferable to the use of violence. The right of petition implies the right of meeting publicly to discuss the propriety of petitioning. This practice of meeting together excites the public mind to renewed efforts in the cause it undertakes. The speeches of the orators are circulated and commented upon by the newspapers all over the country. One meeting gives rise to others, men's minds are enlightened and warmed, and the public opinion acquires by degrees an amount of moral force, any resistance to which would be useless. It is not without reason, therefore, that the people of this country set so high a value on the right to assemble for the discussion of public affairs, and place it in the first rank of their constitutional prerogatives.

Besides yielding obedience to the existing laws, we are under a collateral obligation to be loyal to the sovereign who rules over us. Loyalty is hence another of our chief public duties, for, as already defined, loyalty is only another form of respect for the state, with which our public and private welfare is intimately associated.

In the United States of America, in which the executive is lodged in an elective president, the people call themselves citizens, not subjects; and what we mean by loyalty to the sovereign, they term duty to the commonwealth. It is obvious that there is little essential difference practically between these phrases, whatever there may be in feeling. The subjects of Great Britain are as free as any people in the civilised world. These explanations are perhaps useful in admonishing us not to vex ourselves about mere words and sounds. Our duty clearly consists in appreciating the numerous blessings we enjoy in our public and private relations, by whatever name these relations may be called. We are individually fractional parts of a great nation, whose honour we are called on to sustain through good and bad report. Let us remember that individual virtue can alone promote social happiness, and that social happiness and peace form the basis of political independence. No man can be a good and respectable subject or citizen who is a bad son, a bad husband, a bad father, or a bad master. The nation is but a composition of a great many families, knit together by kindred sentiments and mutual wants; and how can it be

great, or worthy of esteem, if its component parts exhibit in their constitution the worst of vices?

Loyalty to the sovereign leads to a subordinate. but important duty. It leads us to respect inferior constituted authorities. All judges, magistrates, or other civil functionaries, stand in the light of representatives of the sovereign. The king cannot be everywhere at once, and he deputes these individuals to attend to the wants of his subjects, and to keep good order in society. To shew contempt for any court of iustice, or for any magistrate, is therefore equivalent to shewing contempt for the king himself, as well as for the laws, and is justly punishable. To shew our respect both for the laws and the sovereign, we must respect the decisions of judges and magistrates, and support their due execution by our personal influence. Nevertheless, it is in every one's power, when they feel themselves aggrieved by these decisions, to appeal to higher authorities for redress; such being the only means allowable by the constitution in opposing the legal power of the established courts of civil and criminal jurisprudence.

A becoming obedience to the laws, and a generous respect for the supreme and inferior constituted authorities, are naturally productive of good order and peace in society. Every one is not acquainted with the different ramifications of the common and statute law; indeed, it would be impossible for us to acquire a correct knowledge of these things, unless we devoted a lifetime to the study. This difficulty in acquiring a knowledge of the laws has sometimes given rise to a low jeering at our constitution, and it has been represented as cruel to compel an obedience to laws which few can have an opportunity of learning. But this is a fallacy into which we hope our young readers will not fall. The administration of the common law, such as that which applies to inheritance, debtor and creditor, and civil rights generally, rests with a body of educated men, or lawyers, whose services may at all

times be commanded.

Besides, we may, if we please, purchase digests of these laws for our private amusement and instruction. The other description of law which is made applicable to the preservation of the peace of society, any one can understand, if he have the ability to know right from wrong. We surely all know that it is illegal and criminal to steal, to rob, to murder, to break into our neighbours' houses, or to attack their persons by violence. It can require no reading of acts of parliament to understand this. Common sense here serves us instead of legal knowledge. Our duty in this matter is very easily defined. We must ever bear in mind that one of the principal acts of duty which the constitution enforces, is the abstaining from meddling violently with the persons and property of our fellow-subjects. In this well-regulated realm, the person of every man, woman, and child is inviolable from private attack. It is a crime almost punishable with the highest penalty of the law to strike any one, either from an idea that they have injured us, or through the influence of passion and prejudice. If we consider that we have been injured, we must apply to the law or the magisterial authorities for redress. We are only permitted to use physical force when in absolute danger of losing our lives or property by violence, there being then no time to apply to the law for protection. It would be gratifying if these regulations were more generally attended to than they seem to be. There are many young men who, from what they are pleased to term a love of fun, but which can be no other sentiment than a love of mischief, or from gross ignorance, assail the persons of individuals of both sexes, to their great discomfort, and sometimes serious injury. Now, it is clearly illegal to do so, and is generally punished by the infliction of penalties by the civil magistrate, though seldom marked with that ignominy which it deserves. Inasmuch as it is held that ignorance of the law does not excuse its infraction, so is it reckoned an invalid apology for the commission of crime to say that you were under the influence of intoxication at the time. Drunkenness is very properly esteemed an aggravation, not a palliation of the offence.

CONDUCT AT PUBLIC MEETINGS.

HE right of meeting together publicly to discuss matters connected with our social condition, being so invaluable a prerogative, it is right and fitting that all young men entering into the busy scenes of life should make themselves well acquainted

with the rules which have been established by general consent for the proper conducting of such assemblages.

According to usage, a public meeting is not constituted until a person be appointed to preside, or to 'take the chair.' Without this ceremony, the meeting is a tumultuary assembly, or a mob. The first movement is therefore the appointment of a chairman. This functionary, on taking his seat, is for the time supreme in the meeting. His chief duty is the preservation of order. He allows only one to speak at a time, giving the preference to him who has first caught his eye in the act of rising, and giving every speaker a fair hearing. Another of his chief duties is the preventing of speakers from wandering from the subject under discussion; and if they do, he must remind them to keep to the point. In the execution of these and other duties he claims the support of the meeting, and all are bound to yield to his reasonable dictates, and help to maintain his authority. In proportion to the firmness, yet mildness of manner, of the chairman, so is the meeting likely to be well or ill conducted.

At some public meetings there is no set plan of operations, and a general discussion on the subjects which are brought forward takes place: but at all meetings for specific important objects. there is a previous arrangement among a certain number of individuals to bring forward particular points to be spoken upon. In this case, speakers are prepared, and the business assumes the form of the proposal and carrying of a set of resolutions or motions. The following is the routine of procedure: The chairman having stated the object for which the meeting has been called, an individual steps forward and proposes a resolution for the adoption of the meeting. Whether he enforces the propriety of carrying such a resolution by a speech on its merits, or simply propounds the matter, he must be seconded by another individual (with or without a speech), otherwise the meeting cannot entertain his resolution for a moment. If duly seconded, then the motion is fairly tabled. It is before the meeting. After a resolution is proposed and seconded, it is the duty of the chairman to ask the meeting if it be carried or not; if agreed to by a general acclamation, or by an obvious majority, he pronounces the word 'carried,' which settles the point, and the business proceeds by the bringing forward of the other resolutions in the same manner. It is unusual for any member of a meeting to oppose the passing of a resolution, unless he have a better to offer in its stead. If he have, and if he wishes 'to take the sense of the meeting' on the subject, he has a right to be heard. Yet this can only be permitted, provided the meeting has been called in general terms. For instance, if the inhabitants of a town or district generally be called, in order to consider of the propriety of such and such measures, in that case every one is entitled to give his opinion, and to oppose the formal resolutions brought forward. But if the meeting be described by advertisement to consist of those inhabitants

or others only who agree in the propriety of such and such measures, then no one is entitled to intrude himself on the deliberations who professes opinions contrary to the spirit and end of the meeting. An inattention to this exceedingly delicate point often creates serious heart-burnings and disturbances; and on that account, committees who call public meetings ought to be very particular in the terms of their announcements.

As much regularity is necessary in respect of opposition to motions as in their proposal and carrying. The counter-motion of an opponent is called an amendment, which, to be available, must also be seconded. If not seconded, it drops; but the opposer may place his protest on record: that is to sav. if the discussion be in a corporation, or other meeting where books of the minutes or transactions are kept. On being seconded, and discussed by those who wish to speak upon the subject, the matter is brought to the vote by the chairman, but not until both the mover and amender have replied, if they please to do After they have spoken, not another word can be uttered. and the vote is taken, a majority carrying. If the votes be equal in number, the casting-vote of the chairman carries. There is another way of suppressing a resolution, which is by 'moving the previous question.' This signifies, to return to the point at which the business of the meeting stood previous to the tabling of the motion; or means, in other words, to do nothing on the subject. But this must also be seconded, and put to the vote in opposition either to the motion or amendment, or to both. The routine is generally to place it in opposition to both: if carried, the matter is settled; if not carried, the order is next to place the motion and amendment against each other, and to take the vote.

Such is an outline of the mode of procedure at public meetings; and it is particularly desirable that attention should be shewn to the preservation of regularity. At all public meetings there is a strong tendency 'to go out of order.' this expression it is meant that speakers are under a constant liability to wander from the point under discussion. They are apt to digress into other subjects, and confuse their auditors; and these, getting impatient, are equally apt to interrupt them, so that a single irrelevant observation may frequently lead to hours of idle debate or colloquy, or 'speaking to order,' as it is termed, and thus the harmony of the assembly be destroyed. Those who attend such meetings should therefore have a regard for the following regulations: If they speak, they should keep closely to the subject in hand. If they be listeners, they should preserve a strict silence. It is ungentlemanly, not to say disorderly, to utter any sound, or make any observation on what a speaker is saying. The speaker must on no account be interrupted, so long as he keeps to order; and if not in order, it is the chairman's duty to check him. It is likewise disorderly to speak more than once, except in replying before the vote is put, or except it be the rule of the assembly to permit it. Sometimes persons who have spoken rise again to speak as to 'a matter of form.' This is allowable; but in speaking as to form, the merits of the case should not be introduced. this, however, as on every other point, there is a perpetual tendency to go out of order; hence the absolute necessity for appointing a chairman well acquainted with the forms of public deliberation, courteous, vet impartial, and who has the strength of mind to insist on order being preserved.

At all our public assemblages a certain degree of courtesy is used both among speakers and listeners. On an individual rising to speak, he addresses himself politely to the chairman, and the chairman in return politely mentions the name of the speaker, by which means the audience is made acquainted with the gentleman who is about to address them. When the discussions of the meeting are over, the chairman closes the business with a few observations, and then dissolves the

assembly by leaving the chair. When any dispute arises in the course of the business of the meeting upon points of form, it is customary to appeal to the usages of the House of Commons for an example to be followed.

SOME PECULIAR PUBLIC DUTIES.

N our character of citizens we may be called upon to perform certain duties as electors, either

in choosing representatives for parliament, or for our municipal institutions. If invested with this high and solemn trust, we are bound to divest ourselves of all factious or personal considerations. We have certainly to consult our own good in making a choice of a representative, but it is only as flowing from the good of the whole community. We must hence act entirely without passion or prejudice. Let us examine the previous habits of life, public conduct, and avowed sentiments of candidates, and calmly consider whether they are such as we can approve of, or as are consistent with the general welfare of the people. We should also recollect that we exercise the trust of electors for many who do not possess that privilege. A large proportion of the community consists of women and children, persons in a humble condition, the sick, and the helpless. These look to us for protection from wrong, and it is our duty to afford it to them. If we therefore act with levity and imprudence in appointing men who, from their conduct and character, are unfitted to exercise the important function

of public representatives, we in more ways than one commit a crime against society, and prove ourselves unworthy of possessing the valuable prerogatives with which we have been invested by the constitution.

The most frequently recurring duty of an electoral kind, is the choosing of representatives in different municipal bodies: such as civic managers of the city in which we reside, managers of local trusts-general, political, and religious. There is often much heat at such elections: a petty factious spirit frequently governs the choice which is made: sometimes the meanest passions of our nature are exhibited during the contest. The observations we have made on our duties as electors generally, apply here with peculiar force. As those who present themselves as candidates live amongst us, we can never find any difficulty in estimating their character and qualifications. But we must take care not to be borne away by private feelings; we must not give our vote simply because the candidate is an acquaintance. A consideration for what is best for the public interest should in every case govern us; and we should not be afraid to let these our sentiments be known, for they can give no honourable man offence. But even after we have made choice of the individual whom we intend to support, from a conscientious conviction that his election would prove beneficial to the whole community, we ought not unduly to influence the suffrages of others. They may be convinced that another candidate possesses higher qualifications for, and a superior claim to, the office; and it should never be lost sight of that their opinion is entitled to equal respect with our own. ought not, therefore, by intimidation, or by the exercise of any undue influence, which, from our position in society, we may possess over others, to coerce them into the support of an individual to whom they may be conscientiously opposed. Were this rule to be universally adopted, there would be an end of those disgusting exhibitions by which too many election

contests are disgraced. We may, indeed, legitimately endeavour to convince our fellow-electors of the erroneousness of their opinion, but we have no right to ask them to act in opposition to it.

In all cases of election of members of civic corporations, and such like bodies, the chief merit in candidates, after that of good and respectable character, is soundness of judgment, and after that, activity of habits. The power of fine speaking, or eloquence, is not required in such a functionary, and should be esteemed very lightly. That which is required is a power of thinking coolly, an integrity of purpose, and a willingness and ability in taking a share of the burdensome duties to be performed. Our qualifications as electors perhaps render us liable to be ourselves elected. In the event, therefore, of being called forward by our fellow-citizens to fill the honourable situation of their representative, it is our duty to sacrifice perhaps our own feelings and a portion of our time in the public service, provided we conscientiously consider ourselves qualified for the task, and that our health and private circumstances permit it. The principal question we have to put to ourselves, when we are so brought forward, is, 'Have we sufficient time to spare to attend the various meetings—to sit and deliberate in the numerous committees-to have our minds frequently occupied with public affairs?' The laws under which we live give us the invaluable privilege

The laws under which we live give us the invaluable privilege of trial by jury; in other words, we are tried for the commission of offences by a body of men chosen indiscriminately, as nearly as convenient, from the class of society in which we have moved. By such a considerate regulation there can be little risk of individual oppression, provided those who compose juries do their duty. It is therefore incumbent on citizens who are liable to serve in juries, to make themselves acquainted with what is understood to be their duty when so called upon. It requires no learning to fulfil the character of a juror. It

requires no more than a coolness of thinking, and a mind above being carried away by prejudices or feelings. The juror is to remember that it is the jury that is the real judge in the case, not the judges who sit on the bench. Keeping this in view, it is one of the chief qualities requisite in a jury to maintain its proper dignity and honour inviolate, nevertheless with all courtesy, and to act with firmness in the execution of its important function. Besides deliberating dispassionately on the evidence presented, it is the duty of the juror to be totally regardless of every consideration but that of justice. He is neither to regard the rank of the culprit nor of the injured party. In a court of justice, all men sink to an equality. It is also the duty of the juror, after forming his conscientious opinion, not to be coerced, or flattered, or counselled to adopt a different opinion. He is invested with a solemn trust, and that trust he must preserve with scrupulous care, as it concerns the best interests of society.

PRIVATE DUTIES-MANNERS-ETIQUETTE.

T is tolerably evident that no one can live entirely for himself. On all of us are imposed certain well-known duties, not only as regards public, but private relations. It is not enough that we be dutiful as subjects or citizens, but that we act

under a consciousness of moral and social obligation. Can we call in question that we have duties to perform as members of a family circle, as neighbours, as parents and children, as masters and servants? Besides, towards all we are bound to exercise that degree of politeness which tends to promote harmony in social intercourse.

Usually, the private duties most difficult to be performed with satisfaction, are those of family relationship. Familiarity breeds contempt, says the proverb; and how frequently do we see that the liberties which relations take with each other, engender petty misunderstandings and hostilities of a most unpleasant nature. Whether these misunderstandings are part of an ordination of nature to promote the dispersion of mankind, might form a curious question in speculative philosophy. The hostilities of relations are at all events odious and unchristian, and can no more afford satisfaction to the parties concerned, than they can command public approbation. Where there appears a tendency to contentions, we would recommend separation and removal to distant places, as a means of soothing irritation, and arousing the better feelings of our nature.

As regards general intercourse with the world, the rule of good-manners—not to say the injunction of morality—is so to

act and speak as not to give offence. Obedience to this rule would appear to be simple; yet it is not unattended with difficulties. We can give pain in so many ways—by being boisterous, noisy, talkative, saucy, pert, vain, self-conceited, and opinionative—by speaking on subjects disagreeable to the listener, by speaking too much of one's self, by staring rudely, by helping ourselves to things at table, without any regard to the rights or wants of others—by, in short, thinking of no one's comfort but our own—that we require to be continually on our guard, lest we give offence, and so be hated and despised.

Thus, in order to render yourself agreeable, you need to give up a little of your natural independence, and conform to the arrangements prescribed by good-breeding. One of the most observable features in the conduct of a well-bred person is the doing and saying everything with ease, quietness, and decorum. He allows nothing to ruffle his temper, or to discompose the quietude of his behaviour. He enters a room quietly, though by no means stealthily. He sits down quietly, rises up quietly, speaks with suavity and gentleness, and conducts himself in every other particular in a manner calculated These traits of breeding are remarkable in good society in England, in which the acquisition of repose of manner seems to be a result of the most careful study. Among those who have not attained this finish of manner, and who are perhaps ignorant of it as an ingredient in social intercourse. you may remark a flutter and boisterousness, with a want of self-possession.

Look at the conduct of an ill-bred man. He enters the apartment with noise, sits down and rises up with noise; he seems unable or unwilling to do anything quietly or unobtrusively. When he sets down a chair, he knocks it against the floor; when he sits at table, he makes a noise with his knife and fork; the blowing of his nose, his sneezing, and his coughing, are all offensively noisy. He rings the bell with

violence, slams doors with violence, and in walking across a room or along a passage, he seems to be regardless of what noises he makes. Perhaps no ill is actually meant by this boisterous manner; but can heedlessness be deemed a proper excuse for giving so much annoyance.*

Besides being noisy, the ill-bred man is for the most part easily discomposed. A little thing will put him about. Loud exclamations of surprise, angry bursts of passion, and perhaps harsh imprecations, testify the irritability of his badly regulated mind. Another peculiarity of an ill-bred man is the uncouthness of many of his movements. Feeling abashed, without any good reason, he blushes, shuffles, and altogether seems to be in a pitiable condition.

Spitting is utterly repugnant to good-manners, and is accordingly never practised by well-bred persons. The handkerchief is always employed. Be careful on this point.

It is improper to read books or letters in company unless with permission to do so. By taking up a book when a person calls, you convey the impression of being uncivil to your visitor.

Hastening to take the best seat at table, or the seat nearest

*A writer in a New York newspaper (1857), refers as follows to the noisy habits of some persons in American hotels: 'Every male or female inhabitant of a room seems to consider it as a duty toward himself, toward his neighbour, toward those occupying a room below him, and toward society in general, to make as much noise as possible. Every one handles as roughly as he can everything within his reach; doors, keys, locks, blinds, windows, sashes, stools, tables, and his trunks. Neither travellers nor waiters refuse themselves the pleasure of treading on the floor as rudely and as heavily as possible, far outdoing shod elephants—if elephants can be shod. Slippers are out of use, and the traveller retiring to his room enjoys the luxury of tramping as long as possible with his heavy boots over the head of the victim trying to sleep in the room below. In one of the great first-class hotels, I counted once, during a sleepless night, 140 explosions of slammed doors.'

the fire; engrossing a newspaper, to the exclusion of every one else; rising abruptly, and hurrying out of the room; looking at your watch, as if hinting to visitors that it was time to depart; blowing on food to cool it; leaning your hands or elbows on the table at meals; staring fixedly at any one; contradicting and affecting to set people right in conversation, or otherwise interfering with ill-timed remarks—are all acts of vulgarity and rudeness.

In endeavouring to avoid giving offence to those about you. learn to listen with consideration and patience to the person who is addressing you, particularly if the speaker be a woman. Let your answers be couched in civil obliging language; and, although you have reason to disbelieve that which you hear, do not contradict the speaker abruptly or warmly. Merely observe, that what is said 'is remarkable;' 'that it may be so, but you heard otherwise; ' or 'there may be some mistake in the common report;' and so forth. Never, at anyrate, flatly contradict, for that would give offence to one who most likely means no harm, and who might be convinced of his error by your politely explaining your reasons for thinking differently from him. Speak with ease and without affectation: do not hum and haw and stammer, or appear to be seeking for fine words wherewith to embellish your discourse. A simple, straightforward form of speech, using the words you are best acquainted with, and without any desire to shew off, is always the most commendable, and will be the most pleasing. Avoid, also, the use of those vulgar expressions, which you hear continually in the mouths of under-bred persons; such as - 'says she,' 'says he,' 'you understand,' and 'you know.'

It is true that all have not the same ability to speak elegantly or well; but all have it in their power to please by simplicity of manner and purity of language. It is quite possible to render your conversation acceptable, although you use very common words. One of the principal means of pleasing in discourse, consists in not using any terms that can raise disagreeable ideas or recollections in the minds of those whom you are addressing, and this requires the exercise of good taste, as well as a perception of the degree of refinement of the party listening. Moreover, the ideas which it may be legitimate for you to raise in matters of business or in a particular description of society, must not be brought forward amidst circles or in places entirely inappropriate for their development. Persons in the humbler orders of society are generally too much inclined to sneer at all conventional arrangements of this nature. They say that these ceremonious rules, however much they may be suited to the habits of 'fine people,' are not for them. I regret that any one should look upon good-breeding in this erroneous light. I regret that any class of persons should think so meanly of themselves, as to say that they are unworthy of enjoying every possible amenity of cultivated society. If there be anything agreeable in good-manners, why may not the poor as well as the rich partake of the blessing? Civility and politeness one to another, do not cost anything. They are the cheapest luxuries which can be purchased; and why not, therefore, let them give dignity and delight to the dwelling of the labourer and artisan. as well as to the drawing-rooms of the titled and wealthy? The truth is, the poor have it in their power to soften greatly the asperities of their situation, by establishing and enforcing rules of civility and politeness among themselves. To what but to the absence of simple unexpensive courtesies have we to attribute many of the miseries of the humbler orders? Are we not told on high authority, that a 'soft word turneth away wrath?' Why, then, should any one persist in indulging in opprobrious epithets, impure expressions, and all kinds of offensive actions, by which ill-will, tumults, and fights are produced, while by so little trouble he could mollify resentment, and make friends instead of bitter, irreconcilable enemies.

The kind of complaisance which we are called on to exercise

in our general intercourse with the world, is particularly requisite in the case of our mingling in the society of the female sex. A becoming attention to the feelings and the wants of women is the true mark of a noble mind—the best criterion whereby to judge of good-manners. Rudeness towards them at once stamps a man as of the lowest breeding, and, what is worse, testifies to the badness of his heart, the cowardice of his disposition. That such is the case, is very obvious. Women are not endowed with the power of defending themselves, like men. They must not resort to violence either in word or deed They are compelled to use a certain delicacy of manner, which is often incompatible with a supply of their own wants. Being thus in some measure dependent beings, thrown on the generosity and claiming the protection of the stronger sex, any act of unkindness towards them is mean and unworthy, while any act of rudeness is accepted as a testimony of cowardice, and is justly visited with universal reprobation. I do not here speak only of ladies, whom you may chance to meet in what are called the higher classes of society, but of all women, of whatever age and condition they happen to be. Such being the rule of behaviour regarding women, it is incumbent on you to shew them every attention in your power, according to the circumstances of the occasion. For instance, when a woman enters a room, or when she appears not to have a seat, it behoves you to hasten to find a chair for her convenience, which you politely ask her to make use of. When one sits near or beside you at table, it is then still more incumbent on you to be attentive to her-among other civilities, taking pains to assist her to what she may be pleased to eat or drink. It is undoubtedly the case, that politeness in this, as in every other department of social intercourse, may be overdonelike a part which is overacted, so as to become ridiculous and really offensive; but good sense will dictate how far you ought to proceed in respect of consistency and propriety of demeanour,

and enable you, while avoiding the actions of a clown on the one hand, to shun that of a grimacier or buffoon on the other.

In refined society, there are a variety of rules for conducting social intercourse, usually comprehended in the term etiquette. By the rules of etiquette are enjoined certain conventional formalities, which, though originating in considerations of politeness, are in some instances carried so far as to be repugnant to genial and friendly feeling. To distinguish between the reasonable and somewhat ridiculous rules prescribed by etiquette, you would need some knowledge of the world—a tact acquired by experience to know what to do, and what to leave undone. We may notice a few miscellaneous rules in this social code.

When you meet a lady of your acquaintance, you lift your hat and make a bow—not a profound and obsequious bow, but a suitable inclination of the head.

It was formerly a rule to give ladies the inside of the pavement, and to go out of your way accordingly; but this arose from a notion that the inside was the safest. Now that streets are well paved and passengers orderly, it does not seem desirable to follow this rule, except in particular cases. It was likewise at one time customary in walking with a lady to let her walk inside the pavement, and in crossing to shift accordingly; but a rigorous attention to this practice is also undesirable.

Be careful whom you personally introduce to each other. Be sure that the person you wish to introduce will be acceptable as a friend or acquaintance. Some persons commit serious blunders on this score. Equal care is necessary in giving letters of introduction. Indiscreet persons are profuse in their offers of letters of introduction to parties with whom they have but a slight acquaintanceship. Be not less careful in accepting letters of this kind. Do not allow a good-natured friend to thrust you upon parties who can take no interest in your movements. In calling with or without introductory letters on persons in

London, country people are apt to forget that time is of great value, and in business-hours it ought not to be consumed in idle tattle. The civility with which you may be received by a party to whom you are properly introduced, may therefore depend on the hour at which you call. In seeking to be favourably known, select a period of comparative leisure; you should not, at anyrate, call during the heat of business, nor during dinner. If the party to whom you are to be introduced be a person of importance, the proper plan is to enclose and send in an envelope your letter of introduction, along with a card of your address; for by this means the party is left at liberty to notice you or not, as he may find convenient.

In making visits, leave a card, if the party is not at home—at least tell your name. It is impolite to neglect or to refuse letting it be known who you are. Formalists who are terrifled for doing anything in violation of strict etiquette, leave two cards when calling at a house where there is a master and mistress—one being intended for each. And as a semblance of this redundancy, some persons fold down the corner of a card—the part folded indicating a second card. These are paltry conventionalisms.

Answer notes of invitation immediately. By delaying, you lead it to be inferred that you are waiting to receive a better invitation for the same day. When you accept an invitation, be careful to keep it; bad weather forms no excuse.

According to strict etiquette, every call is to be returned at a convenient and not distant period; so that the number of calls on one side shall balance those on the other. The same rule applies to giving and receiving dinners—one dinner being duly repaid by another. Among friends and intimate acquaintances these punctilious rules are not attended to; nor can there be any pleasant social intercourse where such strictness is maintained.

Casual acquaintanceships formed at watering-places, in

railway-carriages, or on board steam-boats, are not expected to be kept up afterwards, unless cards have been interchanged, as a mutual expression of respect. Propriety suggests that you should not present your card without being tolerably certain that a card will be given in return. Were there less presumptuous forwardness in this and some other respects, there would be less of that cold reserve, for which the English as a nation are said to be noted.

New-comers in a neighbourhood are visited by those who desire to cultivate their acquaintance; and calls on these occasions are returned as a matter of politeness. Yet, it may happen that there are reasons why the returning of calls of this kind might be inconvenient. If a person were bound to return the call of every one who chose to visit him, or thrust their cards on him, he would get acquainted with hundreds of people whom he knew nothing at all about, or for whom he could entertain no regard. On this, as on many other points, much must be left to a sense of what is proper.

When you accept an invitation to dinner, be punctual to the hour—at most, not more than five minutes late. A modern dinner of ceremony lasts exactly four hours. If you go at six, you leave at ten. In evening-parties, there is a latitude in arriving and departing. At dinner and evening parties, you appear in full dress; any neglect on this point being disrespectful to the host and hostess.

On receiving a present, send a note of thanks without a moment's delay. Answer all letters promptly. Never take it for granted that your correspondent will think you have got his letter. A disregard of this rule is common among underbred people.

When you invite people to your house, take care to be more plainly dressed than any of your guests. Overdressing in a host or hostess shews a low tone of manners.

Address every guest by his proper name—not by any familiar

designation. This is also to be attended to in asking after the health of friends. Never say, 'How is your wife?' 'How is your brother?' &c. Ask for Mrs ——, Mr ——.

Conversation is most pleasant when it is on general topics—as matters in literature, science, and art, or historical and recent events, and public characters. Censorious and sarcastic remarks on friends and acquaintances are particularly odious, and, like observations on servants, articles of furniture, and dress, indicate an inferior order of mind. Uneducated and underbred persons who have suddenly acquired wealth, and who affect a high style of society and living, are apt to speak much about themselves and their possessions. They talk of 'my carriage,' 'my carpets,' 'my pictures,' 'my dinner-service,' 'my invitation from Lord ——,' and 'his lordship said so-and-so,' and 'I have just had a call from her ladyship'—together with much of the same sort. Conduct of this kind is the height of vulgarity, and always marks the snob.

In a small volume under the title of The Laws of Etiquette, we find the following sensible remarks on conversation: 'The great business in company is conversation. It should be studied as an art. Style in conversation is as important, and as capable of cultivation, as style in writing. The manner of saving things is what gives them their value. The most important requisite for succeeding here is constant and unfaltering attention. That which Churchill has noted as the greatest virtue on the stage, is also the most necessary in company—to be "always attentive to the business of the scene." Your understanding should, like your person, be armed at all points. Never go into society with vour mind en déshabillé. It is fatal to success to be at all absent or distrait. The secret of conversation has been said to consist in building upon the remark of your companion. Men of the strongest minds, who have solitary habits and bookish dispositions, rarely excel in sprightly colloquy, because they seize upon the thing itself-the subject abstractly-instead of attending

to the language of other speakers, and do not cultivate verbal pleasantries and refinements. He who does otherwise, gains a reputation for quickness, and pleases by shewing that he has regarded the observation of others. It is an error to suppose that conversation consists in talking. A more important thing is to listen discreetly. Mirabeau said, that to succeed in the world, it is necessary to submit to be taught many things which you understand, by persons who know nothing about them. The most refined and gratifying compliment you can pay, is to listen. "The wit of conversation consists more in finding it in others," says La Bruvère, "than in shewing a great deal yourself; he who goes from your conversation pleased with himself and his own wit, is perfectly well pleased with you. Most men had rather please than admire you, and seek less to be instructed nay, delighted—than to be approved and applauded. The most delicate pleasure is to please another."'

In the same work, the following useful observations occur: 'The members of a family, in their attentions to a company, should be very quiet and deliberate. It is a sure mark that they are unaccustomed to receiving company, when they are observed flying about, talking in a loud voice, and hoping that everybody finds everything agreeable. Should you have the misfortune, at a dinner or evening party at the house of another, to break anything which you take up, or to throw down a waiter loaded with splendid cut-glass, you should not make an apology, or appear the least mortified, or indeed take any notice whatever of the calamity. If you exhibited any regret on such an occasion, you would seem to indicate that the loss was of importance to your entertainer-an extremely poor compliment. A highbred man, if he should break a vase which cost a little fortune, would avoid shewing any concern, but would toss aside the fragments as common rubbish. I need not say that the master or mistress of the house should treat such an event with utter indifference, however deeply they may groan in spirit; they should not even go the length of saying: "That is a matter of no consequence;" that is to be taken for granted.'

HINTS ON MATRIMONY.

A A

S youths advance to maturity, they naturally think of matrimony. The marriage state, honourable in all, is, as you are doubtless aware, agreeable to Scriptural ordinance. According to the law of some countries, marriage is simply a civil

contract, but generally it is recognised as a Christian institution, entered into under the sanctions of the church. In any form, it is an obligation of a binding and solemn character, not to be undertaken lightly or from reprehensible motives.

The choice of a wife is at best a kind of lottery. The object of regard may be all that can satisfy the eye—faultless in form and deportment, educated, and possessed of the usual accomplishments, and yet devoid of those qualities which should be expected in a partner for life. The really essential things are that she be good-tempered, obliging, healthy, frugal, tasteful in domestic arrangements, capable of being a good helpmate, a good mother; and besides all this, belonging to a family whose character and circumstances are respectable. Considering the life-long misery that may be produced by the single false step of making an improper choice, the recklessness with which this hazard is undertaken is truly astonishing—welldoing young men united to extravagant slatterns, the industrious yoked to the idle, the kind and beneficent-minded inextricably allied to

the shrewish, the mean, or the vicious. Nor are the chances of making a mistake confined to one side; for, unfortunately, women are deceived by appearances as well as men, and pay equally heavy penalties for their indiscretion.

To make an alliance for merely mercenary motives, is the height of folly, for it may amount to the bartering of every comfort for some fleeting advantage, which no man of independent feelings ought for a moment to think of. reprehensible than marriages for money, is the intermarrying of cousins and persons affected with hereditary disease. Can we speak too strongly on this point? The dispersion of mankind may be said to be a Scriptural ordination. When they cluster in a spot, and intermarriages over a series of generations are confined to the members of a small community, deterioration of race is a well-known consequence. The natural, as well as the divine law, forbids intermarriage where there is too near propinquity of blood-the penalty being first physical and, if persisted in, mental deterioration. Repeated intermarriages among certain royal families in Europe. have, for example, filled several thrones with persons of weak mind; the highest social position affording no exemption from the course of punishment which ordinarily attends a violation of the law of God. Although cousins are not reckoned among those degrees of relationship that are forbidden by Scripture to intermarry, experience shews that alliances of this kind are objectionable, and therefore to be avoided. 'Where there is a liability to hereditary disease, it becomes

a duty both to others and one's self to abstain from the marriage tie. It may be very true that such is only an inherited misfortune, and that it is a hardship for such a person to be debarred from an association which others enter into for the promotion of their happiness; but these are only smaller evils, which it is proper to submit to in order to avoid greater. By forbearing from matrimony, the evil is kept at its original

amount: by marrying, the risk is incurred of widely enlarging it. A person who takes a hereditary disease into the marriage connection, may be said to be laying the foundation of a life of trial and misery. Like all other selfish wrong acts, it is severely punished. An offspring probably arises, only to be sources of anxiety and affliction to their parents, or to wring their hearts by what reason may afterwards acknowledge as a comparative mercy-premature death. It often happens that such a family begin, one after another, at a certain age, to pine, then sicken, and drop into the grave. Imagine the feelings of a parent who sees these nevertheless endeared objects going on to their almost certain doom, conscious that all earthly aid is unavailing to counteract the decrees of nature. Or suppose the more agonising feelings with which the first symptoms of a hereditary mental taint are observed arising. even of those in no way connected melts with compassion at the mention of such distresses; yet there cannot be a doubt that the parties are only reaping the harvest of the herb of bitterness which they have sowed. Experience tells that certain malignant ailments go from parents to children. Reason therefore infers that persons so affected ought not to marry. This is a counsel which they are bound to obey. Do they disregard the injunction, they have only themselves to blame for the consequences. The most sympathising bystander must see and acknowledge this truth. It is unfortunate that many have but obscure notions of the government of these matters by invariable natural laws. In perfect ignorance, or in some vague hope of escape, they rush into circumstances which may be said to secure their ruin. Were they fully aware of the truth, they would avoid such circumstances sedulously. Conscientiousness to the other party in the matrimonial contract, demands their doing so. Nav. it is demanded by more than this-conscientiousness towards the possible offspring of the alliance. To usher into existence beings who are only to be a burden to themselves, and condemned from the first to early death, is an act as evil in its consequences as to inflict deadly injury upon a healthy person; and, where this is known, the act is not less strongly forbidden by a right morality. The views of society upon these points are as yet very imperfect; but we do not despair that the time will arrive when either to marry with disease, or to marry a diseased person, will be shrunk from as one of the most flagitious of acts, and visited, where it occurs, with the same reprobation which is now bestowed on fraudulency and gross outrages of all kinds.'*

That she to whom you propose to ally yourself should be one on whom the eye of affection may rest with pleasure, is on all hands admitted; and it is so far fortunate that tastes and feelings differ as respects personal charms, so that few females can be said to be without some admirers. What, however, is of more consequence than beauty of face and figure, is the quality which forms a good companion and helpmate. A writer already quoted sets this matter in its true light. His counsels to his son are as follows:

'Were you engaged to make a voyage round the world on the condition of sharing a cabin with an unknown messmate, how solicitous would you be to discover his character and disposition before you set sail! If, on inquiry, he should prove to be a person of good sense and cultivated manners, and especially of a temper inclined to please and be pleased, how fortunate would you think yourself! But if, in addition to this, his tastes, studies, and opinions should be found conformable to yours, your satisfaction would be complete. You could not doubt that the circumstance which brought you together, would lay the foundation of an intimate and delightful friendship. On the other hand, if he were represented by those who thoroughly knew him as weak, ignorant, obstinate, and

^{*} Article in Chambers's Edinburgh Journal, April 80, 1842.

quarrelsome, of manners and dispositions totally opposite to your own, you would probably rather give up your project than submit to live so many months confined with such an associate.

'Apply this comparison to the domestic companion of the voyage of life-the intimate of all hours-the partaker of all fortunes—the sharer in pain and pleasure—the mother and instructress of your offspring. Are you not struck with a sense of the infinite consequence it must be of to you, what are the qualities of the heart and understanding of one who stands in this relation; and of the comparative insignificance of external charms and ornamental accomplishments? But as it is scarcely probable that all you would wish in these particulars can be obtained, it is of importance to ascertain which qualities are the most essential, that you may make the best compromise in your power. Now, tastes, manners, and opinions, being things not original but acquired, cannot be of so much consequence as the fundamental properties of good sense and good temper. Possessed of these, a wife who loves her husband will fashion herself in the others according to what she perceives to be his inclination: and if. after all. a considerable diversity remain between them in such points, this is not incompatible with domestic comfort. But sense and temper can never be dispensed with in the companion for life: they form the basis on which the whole edifice of happiness is to be raised. As both are absolutely essential, it is needless to inquire which is so in the highest degree. Fortunately, they are oftener met with together than separate; for the just and reasonable estimation of things which true good sense inspires, almost necessarily produces that equanimity and moderation of spirit in which good temper properly consists. There is, indeed, a kind of thoughtless goodnature which is not unfrequently coupled with weakness of understanding; but having no power of self-direction, its operations are capricious, and no reliance can be placed on it in

promoting solid felicity. When, however, this easy humour appears with the attractions of youth and beauty, there is some danger lest even men of sense should overlook the defects of a shallow capacity, especially if they have entertained the too common notion that women are no better than playthings, designed rather for the amusement of their lords and masters, than for the more serious purposes of life. But no man ever married a fool without severely repenting it; for though the pretty trifler may have served well enough for the hour of dalliance and gaiety, yet when folly assumes the reins of domestic, and especially of parental control, she will give a perpetual heart-ache to a considerate partner.

On the other hand, there are to be met with instances of considerable powers of the understanding, combined with way-wardness of temper, sufficient to destroy all the comfort of life. Malignity is sometimes joined with wit, haughtiness and caprice with talents, sourness and suspicion with sagacity, and cold reserve with judgment. But all these being in themselves unamiable qualities, it is less necessary to guard against the possessors of them. They generally render even beauty unattractive; and no charm but that of fortune is able to overcome the repugnance they excite. How much more fatal than even folly they are to all domestic felicity, you have probably already seen enough of the matrimonial state to judge.

'Many of the qualities which fit a woman for a companion, also adapt her for the office of a helper; but many additional ones are requisite. The original purpose for which this sex was created, is said, you know, to have been, providing man with a helpmate; yet it is perhaps that notion of a wife which least occupies the imagination in the season of courtship. Be assured, however, that as an office for life, its importance stands extremely high to one whose situation does not place him above the want of such aid; and fitness for it should make a leading

consideration in his choice. Romantic ideas of domestic felicity will infallibly in time give way to that true state of things which will shew that a large part of it must arise from wellordered affairs, and an accumulation of petty comforts and conveniences. A clean and quiet fireside, regular and agreeable meals, decent apparel, a house managed with order and economy, ready for the reception of a friend or the accommodation of a stranger, a skilful as well as affectionate nurse in time of sickness-all these things compose a very considerable part of what the nuptial state was intended to afford us; and without them, no charms of person or understanding will long continue to bestow delight. The arts of housewifery should be regarded as professional to the woman who intends to become a wife; and to select one for that station who is destitute of them, or disinclined to exercise them, however otherwise accomplished, is as absurd as it would be to choose for your lawyer or physician a man who excelled in everything rather than in law or physic.

'Let me remark, too, that knowledge and good-will are not the only requisites for the office of a helper. It demands a certain energy both of body and mind, which is less frequently met with among the females of the present age than might be How much soever infirm and delicate health may interest the feelings, it is certainly an undesirable attendant on a connection for life. Nothing can be more contrary to the qualification of a helpmate, than a condition which constantly requires that assistance which it never can impart. It is, I am sure, the furthest thing from my intention to harden your heart against impressions of pity, or slacken those services of affectionate kindness by which you may soften the calamitous lot of the most amiable and deserving of the species. matrimonial choice is a choice for your own benefit, by which you are to obtain additional sources of happiness; and it would be mere folly in their stead voluntarily to take upon you new

incumbrances and distresses. Akin to an unnerved frame of body, is that shrinking timidity of mind, and excessive nicety of feeling, which is too much encouraged under the notion of female delicacy. That this is carried beyond all reasonable bounds in modern education, can scarcely be doubted by one who considers what exertions of fortitude and self-command are continually required in the course of female duty. One who views society closely, in its interior as well as its exterior, will know that occasions of alarm, suffering, and disgust come much more frequently in the way of women than of men. To them belong all offices about the weak, the sick, and the dying, When the house becomes a scene of wretchedness from anv cause, the man often runs abroad, the woman must stay at home and face the worst. All this takes place in cultivated society, and in classes of life raised above the common level. In a savage state, and in the lower conditions, women are compelled to undergo even the most laborious, as well as the most disagreeable tasks. If nature, then, has made them so weak in temper and constitution as many suppose, she has not suited means to ends with the foresight we generally discover in her plans.

'I confess myself decidedly of the opinion of those who would rather form the two sexes to a resemblance of character, than contrast them. Virtue, wisdom, presence of mind, patience, vigour, capacity, application, are not sexual qualities; they belong to mankind—to all who have duties to perform and evils to endure. It is surely a most degrading idea of the female sex, that they must owe their influence to trick and finesse, to counterfeit or real weakness. They are too essential to our happiness to need such arts; too much of the pleasure and of the business of the world depends upon them, to give reason for apprehension that we shall cease to join partnership with them. Let them aim at excelling in the qualities peculiarly adapted to the parts they have to act, and they may be excused from

affected languor and coquetry. We shall not think them less amiable for being our best helpers.

'Having thus endeavoured to give you just ideas of the principal requisites in a wife—especially in a wife for one in your condition-I have done all that lies within the compass of an adviser. From the influence of passion, I cannot guard you; I can only deprecate its power. It may be more to the purpose to dissuade you from hasty engagements, because in making them, a person of any resolution is not to be regarded as merely passive. Though the head has lost its rule over the heart, it may retain its command of the hand. And surely if we are to pause before any action, it should be before one on which "all the colour of remaining life" depends. Your reason must be convinced, that to form a solid judgment of so many qualities as are requisite in the conjugal union, is no affair of days and weeks, of casual visits or public exhibitions. Study your object at home-see her tried in her proper department. Let the progress be, liking, approving, loving, and, lastly, declaring; and may you, after the experience of as many years as I have had, be as happily convinced, that a choice so formed is not likely to deceive!'*

A question difficult to be answered is—at what age should marriage be entered into? According to ordinary notions, no young man in the middle ranks in England can venture to marry before thirty years of age; for it is thought that the whole of the early part of life after leaving school should be occupied in attaining such an independent position as will enable him to marry with propriety. Notions of this kind are no doubt fruitful of many social evils, which we dare hardly touch upon; not the least of them being the large proportion of marriageable young women left single, and exposed wholly or partially to destitution. Unquestionably, every young man

* Aikin's Letters to his Son.

proposing to marry ought to foresee that he can maintain a wife and encounter the ordinary expenses of a domestic establishment. All, of course, depends on the style in which the youthful pair are to commence housekeeping. There, indeed, lies the true pinch which fixes young men as bachelors. Unable to enter on a certain style of living, which they believe to be indispensable, they postpone marriage long beyond the period it ought properly to be entered on. For this error, society ought justly to bear its due share of blame. The idea that a high and expensive style of living is a necessary ingredient in social respectability, is much to be deplored. No one ought to look down upon a young man because he begins a married life on a scale inferior to that of his father, who has already made his way in the world; nor should any young man postpone marriage solely on this account.

The real or presumed difficulty of forming a suitable domestic establishment, is often the cause of much distress to young women, who have entered into engagements which their suitor finds it inconvenient or impossible to fulfil. On this account, long engagements are much to be deprecated. Let no youth, in the ardour of his passion, tie up a confiding woman by an engagement, while there is no immediate prospect of his being able to make her his wife. In doing so, he commits a cruel injustice; for he leaves one to pine with blighted expectations who, left untrammelled, might have met with a match in all respects desirable.

Other forms of this indiscretion are equally open to censure. We allude to the silly practice of dangling after young ladies, without any definite purpose of ever making a proposal. With an indistinct fancy that he is in love, whereas, perhaps, he wishes only for a little amusement during his vacant hours, the frivolous genteel young man haunts the object of his imaginary affections wherever she goes, gets recognised by everybody as her accepted suitor, flirts about her—it may be several long

years—insinuates himself so far into her good graces by his looks and actions, that he knows he could get her at any time for the asking; then, behold, when he can secure another with a better fortune, or in some way more desirable in his eyes, he is off, and the long assiduously courted young lady is left to mourn over her misusage. How many hundreds of amiable young women have cause to rue that they ever gave encouragement to these contemptible danglers—nuisances whom it is a duty to expel from every domestic circle!

There may be disadvantages attending early marriages; but, all things considered, they are insignificant in comparison with the benefits arising from a proper regulation of the affections. 'It is not to be doubted,' says an American moralist, 'that a young, well-educated, industrious couple, who are sincerely and affectionately attached, on a sober examination and conviction of each other's worth and suitability to each other, may be happy with means far short of the fashionable standard. Presuming that such a couple are wise enough to take life. for the real and substantial good that it can produce—and, as a whole, it would do them great injustice to suppose that they could not find that good in a small, simple, cheerful, tranquil mansion—it would be doing the friends of such a couple the like injustice to suppose that they could not visit them, and be satisfied to see them happy through such means.'

From the same authority, we draw the following hints to young husbands:

- '1. Always regard your wife as your equal; treat her with kindness, respect, and attention; and never address her with the appearance of an air of authority, as if she were, as some misguided husbands appear to regard their wives, a mere housekeeper.
- '2. Never interfere in her domestic concerns, such as hiring servants, and the like.

- '3. Always keep her properly supplied with money for furnishing your table in a style proportioned to your means, and for the purchase of dress, and whatever other articles she may require, suitable to her station in life.
- ⁴4. Cheerfully and promptly comply with all her reasonable requests and wishes.
- '5. Never be so unjust as to lose your temper towards her, in consequence of indifferent cookery, or irregularity in the hours of meals, or any other mismanagement caused by her servants; knowing the difficulty of making many of them do their duty.
- '6. If she have prudence and good sense, consult her in all great operations involving the risk of very serious injury in case of failure. Many a man has been rescued from ruin by the wise counsels of his wife; and many a foolish husband has most seriously injured himself and family by the rejection of the advice of his wife, stupidly fearing, if he followed it, he would be regarded as henpecked! A husband can surely never consult a counsellor more deeply interested in his welfare than his wife.
- '7. If distressed or embarrassed in your circumstances, communicate your situation to her with candour, that she may bear your difficulties in mind in her expenditures. Women sometimes, believing their husbands' circumstances better than they really are, disburse money which cannot be well afforded, and which, if they knew the real situation of their husbands' affairs, they would shrink from expending.
- '8. Never on any account chide or rebuke your wife in company, should she make any mistake in history, geography, grammar, or indeed on any other subject. There are, I am persuaded, many wives of such keen feelings and high spirits—and such wives deserve to be treated with the utmost delicacy—that they would rather receive a severe and bitter scolding in private, than a rebuke in company, calculated to display

ignorance or folly, or to impair them in their own opinion, or in that of others.'*

RELIGIOUS OBLIGATIONS.

ELIGION signifies a system of faith and worship. The religious feeling arises from man's perception of his relation to the system of being of which The presence and influence of religion is to be felt and manifested throughout the duration of human life, in all that is thought and done. with a view to a happier and more perfect state of existence after death. Just conceptions of the character and attributes of the Deity are of the utmost importance, especially to the young, whose minds require to be led aright in all that pertains to the great truths of religion. The religion professed in this country is Christianity—the most cheering, the most noble of all faiths. The books to which we point for instruction in the religion of Christ are those of the Old and New Testament. Make the Bible, as we have already said, your daily study, and let its doctrines and precepts be laid to heart. Unhappily. the presumption of youth sometimes leads to a spirit of cavilling with scriptural truths, which perhaps ends in cold Seeking God's assistance through prayer, and approaching the subject in meekness and faith, may you be preserved against this worst of evils. Do not be misled by either the sneers or the sophistry of the enemies of Christianity.

* Moral Class-book, By William Sullivan. Boston.

Ponder long and deeply on the whole history of Christ—his office of a Saviour, his ministrations, his sufferings, his promises; all as revealed in the Gospel. To aid in this self-instruction, study the works of pious writers, of whom there are abundance. The Evidences of Christianity by Addison, Paley, Chalmers, and others, form a department with which every intelligent mind is expected to be familiar. From a large mass of productions peculiarly designed for your perusal, we would single out *The Young Christian*, by Jacob Abbott, as comprehending a useful summary of the principles of Christian duty.

As a means of banishing evil thoughts, and of feeling ourselves spiritually in union with God, the writer just mentioned insists on the regular practice of private prayerprayer with a sincere confession of sins and expression of repentance, a humble hope of forgiveness through Christ, and a wish for the guidance of the Holy Spirit. True, he observes, in bringing all our wants to God, 'we shall often ask for something which it is far better for us not to have. We cannot always judge correctly. But unless we know that what we ask is dangerous, or that it will be injurious, it is proper to ask for it. If we do or might know, to request it would be obviously wrong. David prayed very earnestly that his child might live, but God thought it not best to grant the petition. David did right to pray, for he, probably, did not know but that the request might be safely granted. Let us feel, therefore, when we come with our petitions, that perhaps God will think it best for us that they should be denied. This is peculiarly the case in praying for deliverance from danger. Our hearts may be relieved and lightened by committing ourselves to God's care, but we can never feel, on that account, sure that we are safe. God very often makes sickness, or a storm at sea, or the lightning, or any other source of common danger and alarm, the means of removing a Christian from the world. You do not know but

that he will remove you in this way. The next time a thunderstorm arises in the west, it may be God's design to bring one of its terrific bolts upon your head, and you cannot of course avert it, by simply asking God to spare you. He will listen to your prayer, take it into kind consideration, and if you ask in a proper spirit, he will probably give you a calm and happy heart even in the most imminent danger. But you cannot be sure that you will be safe. The ground of your peace must be, that God will do what is best, not that he will certainly do what you wish. Then, you will say, what good does it do to pray to God in danger, if we can have no assurance that we shall be safe? It does great good. You cannot be sure that you will be certainly preserved from that danger, but you can rest calmly and peacefully in the assurance that God will do what is on the whole for the best. "And will this feeling," you ask, "enable any one to rest in peace, while he is out at sea in a storm. and in danger every moment of sinking?" Yes, it will, if fully possessed. If we could feel assured that God was our friend. and if we had entire confidence in him, no danger would terrify us: a man would be calm and happy in all situations. Christians have very often been calm and happy when not danger. but certain death, was approaching, so strong has been their confidence in God. A Christian who knows the affection of his Father, and who knows that there is a future world of peace and joy, shall he refuse to be calm in danger, unless he can first be sure that he shall certainly be preserved uninjured? No. When we ask God's protection in danger, we may in all ordinary cases expect protection. He has promised to grant our requests, unless special reasons prevent. Now, as we never can know what these special reasons are, we can never be certain of security, and consequently the foundation of our peace and happiness at such times must be, not the belief that we are certainly safe, but a calm and happy acquiescence in God's will. Not a sparrow falls to the ground without his

knowledge; still sparrows often do fall. All that we can be absolutely certain of is, that whatever happens to us, will come with the knowledge and permission of our best and greatest friend; and every calamity which comes in this way we ought to be willing to meet.' We are next reminded of the peacefulness with which prayer should be conducted, its tranquillising effect on the mind, besides its discipline otherwise on the feelings and conduct.

The Assurance of Immortality, a State of Future Rewards and Punishments, the declaration 'that Christ Jesus died for our offences, and rose again for our justification,' the means of Redemption and making our peace with God, not through any merit of our own, but by the Righteousness of Christ, and his great propitiatory Sacrifice made for the Remission of Sinssuch are among the fundamental tenets of true religion, acknowledged by nearly all branches of the church. there are many differences in lesser points of belief, and also as regards forms of church government and worship, is unfortunately too true. Any discussion on these unhappy differences, and the discords they produce, would here be out of place. As a young man desirous of becoming a Christian in profession as well as in practice, you will attach yourself to a communion which holds by the Bible as the great charter of our faith, and without refraining from taking an interest in the temporal arrangements which give form and consistency to the church. it is of vital consequence to know that the controversy of sects, is not religion; that discussions and differences on ecclesiastical government, are not Christianity. Religion is not a matter for vulgar exhibition or disputation, but a thing of the heart and feelings, and which, properly cultivated, produces its natural results in a peaceful and irreproachable life. When we see a person who makes much fracas about religion, and yet whom we know to be tricky, designing, mean, and sordid, besides being censorious on the usages and the

opinions of others, we may assume that he fails to realise the Christian character as set forth in the Gospel—perhaps in deceiving his neighbours, unhappily a deceiver of himself.

> Lord, who 's the happy man that may To thy blest courts repair; Not stranger-like to visit them, But to inhabit there? 'Tis he whose every thought and deed By rules of virtue moves; Whose gen'rous tongue disdains to speak The thing his heart disproves.

Who never did a slander forge
His neighbour's fame to wound;
Nor hearken to a false report,
By mallee whispered round.
Who vice, in all its pomp and power,
Can treat with just neglect;
And piety, though clothed in rags,
Religiously respect.

Who to his plighted vows and trust
Has ever firmly stood,
And though he promise to his loss,
He makes his promise good.
Whose soul in usury disdains
His treasures to employ;
Whom no rewards can ever bribe
The guiltless to destroy.

The man, who by this steady course
Has happiness insured,
When earth's foundation shakes, shall stand
By Providence secured.
—Psalm xv.

Besides inculcating points of belief, the Bible furnishes us with the most perfect system of moral duty ever promulgated.

The sum of the earliest delivered moral law is comprehended in the Ten Commandments, which are as follows: '1. Thou shalt have no other gods before me.-2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.—3. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.-4. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.—[By the practice of Christians, the Sabbath has been transferred to the first day of the week.]-5. Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.—6. Thou shalt not kill.—7. Thou shalt not commit adultery.—8. Thou shalt not steal.—9. Thou shalt not bear false witness against thy neighbour.-10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.'

Such was the sum of the moral law until Christ added to it a number of the most transcendently excellent admonitions, which are found scattered throughout the history of his ministrations in the four Gospels in the New Testament. The chief moral

maxim that he inculcated was: 'Whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets.' But the whole of his sayings breathe a similar spirit of benevolence and gentleness. He preached, for the first time that it had been done on earth, the doctrine of 'peace and good-will towards men;' that is, universal love and peace among all mankind. 'Ye have heard,' said he, 'that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, love your enemies: bless them that curse you: do good to them that hate you: and pray for them which despitefully use you and persecute you.' Again: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven: blessed are they that mourn, for they shall be comforted: blessed are the meek, for they shall inherit the earth: blessed are they which do hunger and thirst after righteousness, for they shall be filled: blessed are the merciful, for they shall obtain mercy: blessed are the pure in heart, for they shall see God: blessed are the peacemakers, for they shall be called the children of God: blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven: blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.' In this manner he taught the great necessity for being humble and lowly in spirit, as the basis of all virtue and social happiness. He likewise inculcated at different times the necessity of putting away everything like ostentation in doing good actions. He tells us not to give our alms before men, but to bestow them in secret; not to pray ostentatiously in public, but in a private place. No one, until he appeared, ever pointed out that there was no difference betwixt actual transgression and the wish to transgress. He tells us that sins of the heart are equally punishable with the commission of an offence. To break 'the least of the commandments' is to be reckoned equivalent to breaking the whole; and it is further said, it is

impossible that our oblations to God can be accepted of so long as we live at enmity with a brother; that is, having a quarrel with any one. 'Leave thine offering before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whilst thou art in the way with him.' Who amongst us, may we ask, keeps this saying in remembrance? Do even all who attend the public worship of God most strictly and statedly hold it in mind?

Again, he forcibly warns us against self-righteousness, and the presumption of shewing our neighbours their faults, before we have put away the same or other faults from ourselves. 'Hypocrite, first cast the beam out of thine own eve, and then thou shalt see clearly to cast out the mote out of thy brother's eye. Judge not, that ye be not judged.' valuable are these reproofs! Continuing to admonish us of the danger of hypocrisy, he says that we shall know men by their fruits-that is, we shall know them by their actions, not their words. 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit: therefore by their fruits ye shall know them. Not every one that sayeth unto me. Lord. Lord. shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' We likewise learn that there must be no limit to the extent of our forgiving of injuries. Being asked if we should forgive an injury for seven times, he said to those about him: 'I say not unto thee, until seven times, but until seventy times seven.' Three things, we are told by St Paul, are essential-Faith, Hope, and Charity, but that the greatest of these is Charity, or a disposition to think well of our neighbours: 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth;

beareth all things, believeth all things, hopeth all things, endureth all things.' Throughout the New Testament, charity is inculcated as the first of the Christian virtues.

Omitting any consideration of the woful distractions on ecclesiastical polity which retard the free course of Christianity, no error is more lamentable than the substitution of forms and observances on set occasions for that all-pervading spirit of piety, which should influence us in the whole business of life. This true character of Christianity has been happily illustrated in the well-known sermon, Religion in Common Life, preached before Her Majesty the Queen (1855), by the Rev. John Caird. Referring to the text, 'Not slothful in business: fervent in spirit, serving the Lord,' the preacher observes, that 'it seems to imply that religion is not so much a duty, as a something that has to do with all duties; not a tax to be paid periodically, and got rid of at other times, but a ceaseless, all-pervading, inexhaustible tribute to Him who is not only the object of religious worship, but the end of our very life and being. It suggests to us the idea that piety is not for Sundays only, but for all days; that spirituality of mind is not appropriate to one set of actions, and an impertinence and intrusion with reference to others, but, like the act of breathing, like the circulation of the blood, like the silent growth of the stature, a process that may be going on simultaneously with all our actions—when we are busiest as when we are idlest: in the church, in the world: in solitude, in society; in our grief and in our gladness; in our toil and in our rest; sleeping, waking; by day, by nightamidst all the engagements and exigencies of life. For you perceive that in one breath—as duties not only not incompatible, but necessarily and inseparably blended with each other—the text exhorts us to be at once "not slothful in business," and "fervent in spirit, serving the Lord." We have, then, Scripture authority for asserting that it is not impossible to live a life of real piety amidst the most engrossing pursuits and engagements

of the world—that the hardest-wrought man of trade, or commerce, or handicraft, who spends his days "midst dusky lane or wrangling mart," may yet be as truly holy and spiritually minded as the most secluded anchoret. We need not quit the world and abandon its busy pursuits in order to live near to God—

"We need not bid, for cloistered cell,
Our neighbour and our work farewell:
The trivial round, the common task,
May furnish all we ought to ask—
Room to deny ourselves, a road
To bring us daily nearer God."

THUS I THINK.



OHN LOCKE, author of the Essay on the Human Understanding, left behind him a paper embracing a kind of Confession of Belief, which is found in the appendix to the memoirs of the author by Lord King. As illustrative of the form of thought of

a great man, on matters of daily concern, we present this confession of Locke, which he entitles, Thus I Think.

'It is a man's proper business to seek happiness and avoid miserv.

Happiness consists in what delights and contents the mind; misery, in what disturbs, discomposes, or torments it.

I will therefore make it my business to seek satisfaction and delight, and avoid uneasiness and disquiet; to have as much of the one, and as little of the other, as may be.

But here I must have a care I mistake not; for if I prefer a

short pleasure to a lasting one, it is plain I cross my own happiness.

Let me then see wherein consists the most lasting pleasures of this life, and that, as far as I can observe, is in these things:

1st, Health—without which no sensual pleasure can have any

1st, Health—without which no sensual pleasure can have any relish.

2d, Reputation—for that I find everybody is pleased with, and the want of it is a constant torment.

3d, Knowledge—for the little knowledge I have, I find I would not sell at any rate, nor part with for any other pleasure.

4th, Doing good—for I find the well-cooked meat I ate to-day does now no more delight me; nay, I am diseased after a full meal. The perfumes I smelt yesterday now no more affect me with any pleasure, but the good turn I did yesterday, a year, seven years since, continues still to please and delight me as often as I reflect on it.

5th, The expectation of eternal and incomprehensible happiness in another world, is that also which carries a constant pleasure with it.

If, then, I will faithfully pursue that happiness I propose to myself, whatever pleasure offers itself to me, I must carefully look that it cross not any of those five great and constant pleasures above mentioned. For example, the fruit I see tempts me with the taste of it that I love, but if it endanger my health, I part with a constant and lasting, for a very short and transient pleasure, and so foolishly make myself unhappy, and am not true to my own interest.

Hunting, plays, and other innocent diversions, delight me: if I make use of them to refresh myself after study and business, they preserve my health, restore the vigour of my mind, and increase my pleasure; but if I spend all, or the greatest part of my time in them, they hinder my improvement in knowledge and useful arts, they blast my credit, and give me up to the uneasy state of shame, ignorance, and contempt, in which I

cannot but be very unhappy. Drinking, gaming, and vicious delights, will do me this mischief, not only by wasting my time, but by a positive efficacy endanger my health, impair my parts, imprint ill habits, lessen my esteem, and leave a constant lasting torment on my conscience; therefore, all vicious and unlawful pleasures I will always avoid, because such a mastery of my passions will afford me a constant pleasure greater than any such enjoyments, and also deliver me from the certain evil of several kinds, that by indulging myself in a present temptation, I shall certainly afterwards suffer.

All innocent diversions and delights, as far as they will contribute to my health, and consist with my improvement, condition, and my other more solid pleasures of knowledge and reputation, I will enjoy, but no further; and this I will carefully watch and examine, that I may not be deceived by the flattery of a present pleasure to lose a greater.'

Sir Matthew Hale, an eminent English judge in the seventeenth century, and a man of profound learning, unconquerable patience, and stainless integrity, left behind him a paper not unlike that of Locke. It comprehends a series of Resolutions, or Things to be perpetually held in remembrance; and these we transcribe as a code of morals obligatory on others besides the administrators of justice.

- '1. That in the administration of justice, I am intrusted for God, the king, and country; and therefore,
- 2. That it be done, 1. Uprightly; 2. Deliberately; 3. Resolutely.
- 3. That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God.
- 4. That in the execution of justice, I carefully lay aside my own passions, and not give way to them, however provoked.
- 5. That I be wholly intent upon the business I am about, remitting all other cares and thoughts as unseasonable and interruptions.

- That I suffer not myself to be prepossessed with any judgment at all, till the whole business and both parties be heard.
- 7. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.
- 8. That in business capital, though my nature prompt me to pity, yet to consider there is a pity also due to the country.
- 9. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.
- 10. That I be not biased with compassion to the poor, or favour to the rich, in point of justice.
- 11. That popular or court applause or distaste have no influence in anything I do, in point of distribution of justice.
- 12. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rule of justice.
- 13. If in criminals it be a measuring cast, to incline to mercy and acquittal.
- 14. In criminals that consist merely in words, where no more harm ensues, moderation is no injustice.
- 15. In criminals of blood, if the fact be evident, severity is justice.
- 16. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending.
- 17. To charge my servants, 1. Not to interpose in any matter whatsoever; 2. Not to take more than their known fees; 3. Not to give any undue precedence to causes; 4. Not to recommend counsel.
- 18. To be short and sparing at meals, that I may be the fitter for business.'

HINTS ON CHARACTER AND CONDUCT.

T

HERE are many diversities of character—some bad, many indifferent, but on the whole, the good preponderate—and what a world would it be otherwise? Moulded by circumstances, the character which every one bears depends mainly on himself.

As formerly mentioned, you have your choice of adopting a course towards evil or towards good. You may either give licence to or restrain the passions. You may by your conduct realise a character for uprightness or the reverse.

It has frequently occurred to me that young men, without losing their individuality, might with advantage adopt models for the formation of character from history, and even from the age and neighbourhood in which they live—taking for examples the heroism and integrity of one, the kindliness of manner of another, and the resolute perseverance and industry of a third. Do you know any man diligent in his calling, upright and trustworthy, firm, yet genial and courteous, pious without being illiberal in sentiment?—if you do, you may set him up as a pattern; avoiding his faults, imitating his virtues, and so far placing him before you as the hero on whom you are to found your character. Who can be ignorant of the fact, that British biography alone presents numberless examples for this species of hero-worship!

Although in the now settled state of society, life is made up chiefly of small daily duties and drudgeries, each within his sphere is able to distinguish himself in some way or other—if only for being honest, obliging, temperate, and steady. Not

the least conspicuous deficiency in the age in which we live, is the want of earnestness of purpose. We are apt to look on our own abilities and possible efforts with too much indifference, and so lapping ourselves in self-indulgent complacency, and trusting to fortune, dream away existence. Sir E. B. Lytton, on being installed Lord Rector of the University of Glasgow (1857), took occasion to notice this want of earnestness and its consequences.

'And first,' said he in addressing the students, 'let me impress upon you the value of definite purpose. Having once chosen that calling which then becomes your main object in life, cling to it firmly-bring to bear on it all your energies, all the information you are elsewhere variously collecting. All men are not born with genius, but every man can acquire purpose, and purpose is the backbone and marrow of geniusnay, I can scarcely distinguish one from the other. For what is genius? Is it not an impassioned predilection for some definite art or study, to which the mind converges all its energies, each thought or image that is suggested by nature or learning, solitude or converse, being habitually and involuntarily added to those ideas which are ever returning to the same central point, so that the mind is not less busily applying when it seems to be the most released from application. That is genius, and that is purpose—the one makes the great artist or poet, the other the great man of action. And with purpose comes the grand secret of all worldly success, which some men call will, but which I would rather call earnestness. were asked, from my experience of life, to say what attribute most impressed the minds of others, or most commanded fortune, I should say "earnestness." Take, for instance, the House of Commons as the highest type of a popular assembly. What is the great secret of success there? You all remember that Demosthenes placed the threefold art of the orator in delivery. I think the word he used was acting or stage-play. But though

delivery, no doubt, is the appropriate excellence of the mere orator, the threefold gift of the parliamentary speaker is earnestness. Have but fair sense, and a competent knowledge of your subject, and then be thoroughly in earnest to impress your own honest conviction upon others, and, no matter what your delivery, though your gestures shocked every rule in Quintilian. you would command the ear and influence the debates of the most accomplished, the most fastidious, and, take it altogether, the noblest assembly of freemen in the world; while some man, in whose delivery no fault could be detected, except the one defect of that earnest conviction which Roscius himself could not teach, if the man has not got it, would be indeed admired as a firework, but would never guide like a star. As it is in the House of Commons, which is but the representative of the national mind, so it is with all life throughout these nations. The earnest man wins way for himself, and earnestness and truth go together. Never affect to be other than you areeither richer or wiser. Never be ashamed to say, "I do not Men will then believe you when you say "I do know." Never be ashamed to say, whether as applied to time or money, "I cannot afford it"-"I cannot afford to waste an hour in the idleness to which you invite me-I cannot afford the guinea you ask me to throw away." Once establish yourself and your mode of life as what they really are, and your foot is on solid ground, whether for the gradual step onward, or for the sudden spring over a precipice. From these maxims, let me deduce another-learn to say "No" with decision: "Yes" with caution-"No" with decision whenever it resists a temptation: "Yes" with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely upon him. I have frequently seen in life a person preferred to a long list of applicants, for some important charge which lifts him at once into station and fortune, merely because he

has this reputation, that when he says he knows a thing, he knows it, and when he says he will do a thing, he will do it.'

That a person of inferior character and purpose may by a revolution of circumstances be so roused as to display extraordinary energy, and in a sense become a new man, is exemplified by Foster, in an essay on Decision of Character.*

'I have repeatedly, in conversation, remarked to you the effect of what has been called a ruling passion. When its object is noble, and an enlightened understanding regulates its movements, it appears to me a great felicity: but whether its object be noble or not, it infallibly creates, where it exists in great force, that active ardent constancy which I describe as a capital feature of the decisive character. The subject of such a commanding passion wonders, if indeed he were at leisure to wonder, at the persons who pretend to attach importance to an object which they make none but the most languid efforts to secure. The utmost powers of the man are constrained into the service of the favourite cause by this passion, which sweeps away, as it advances, all the trivial objections and little opposing motives, and seems almost to open a way through impossibilities. This spirit comes on him in the morning as soon as he recovers his consciousness, and commands and impels him through the day, with a power from which he could not emancipate himself if he would. When the force of habit is added, the determination becomes invincible, and seems to assume rank with the great laws of nature, making it nearly as certain that such a man will persist in his course as that in the morning the sun will rise.

'You may recollect the mention in one of our conversations of a young man who wasted in two or three years a large patrimony, in profligate revels with a number of worthless associates calling themselves his friends, till his last means

^{*} Essays in a Series of Letters, by John Foster.

were exhausted, when they of course treated him with neglect or contempt. Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering a while almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labour; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer; and went with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. promptly seized every opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method, he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten

the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth £60,000. I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary effect which, according to general laws, belongs to the strongest form of such a character.'

To be successful in life, you will need to secure a character for sincerity and trustworthiness. In so many situations is a trust to be reposed, that a person who cannot be depended on is almost worthless. 'Can he be trusted with money, with articles of value, with the management of confidential matters of business?'—such are the kind of questions, on the satisfactory answering of which depend the fortunes of the young and aspiring.

From principle as well as from habit, the keeping of promises is of primary importance. Even if the promise be to your loss, you must keep it inviolate, unless relieved by the party concerned. Anything else would be dishonourable. You will consequently be careful not to make rash promises, or engage to do what you cannot properly perform. The same may be said of making bargains. If you enter into a contract verbally or by writing, every law, human and divine, will enforce its due performance, unless, indeed, you can shew that you were deceived by fraudulent misrepresentations. That you made a mistake, is no valid excuse. Every one is bound to know what he is doing, and to take the consequences of his actions.

When you find that you have suffered an irreparable pecuniary loss through no fault of your own, try to pass it over with indifference. Mourning over losses in business is no part of wisdom. Consider that you are not exempted from the misfortunes which ordinarily befall mankind. All suffer in some way or other. 'There is a skeleton in every house,' says the Italian proverb; by which we understand that all families,

even those most seemingly prosperous and happy, have some secret cause for uneasiness.

All having any experience of the world will tell you, that it is not possible to escape detraction. The greatest and best of men have been subjects of mean jealousies, suspicions, and enmities. If you live retiredly and with moderation, you are poor-spirited—if in a better style, you are pretentious and extravagant. If accustomed to express your detestation of shams, you are rude. If polite, you are sycophantic. By speaking incorrectly, you are vulgar; and by aiming at accuracy of expression, you are pompous. Reserve is cunning; justice is hard-heartedness; benevolence, softness. By calling in question any neglectfulness of duty, you are a tyrant; be indulgent, and you are a fool. In a word, there is no pleasing the whole world, and it is no use trying. A large number of worthy people are lamentably disposed to gossiping, and find fault with everybody and everything. No matter, therefore, how irreproachable your conduct, lay your account with a less or more share of censure; and the more prominent you become, you are the more liable to criticism and abuse. If inclined to be serviceable in helping forward public improvements, you may in particular look for accusations of selfishness; it being ungenerously presumed that all you do is with some concealed object of personal aggrandisement.

Remarks of this kind are odious and discouraging, and yet no wise man will take them to heart. There is much idle talk for talking's sake, that does no serious harm. The policy which you ought to pursue through life, is to act correctly, and with a generous regard for your fellow-creatures, altogether irrespective of what this one or that one may say. It is enough that you have the approval of your own conscience, and it may be, the approval of those who are intimately acquainted with your character and motives. Good is not to be done for the sake of thanks—though it would be but

gracious to offer them—but because it is a duty. Each is bound to do all the good he can within his own sphere—the very humblest member of society not being without opportunities of performing acts of kindness, and illustrating the graces of the Christian character.

Vexed by unmerited reproaches, you perhaps think of seeking sympathy from friends, or of appealing to the public for redress. Unless suffering from a gross outrage which falls within the scope of judicial interference, I should counsel you to put up with real or fancied wrongs in silence. A caustic French writer has said, that usually a secret satisfaction is felt in the misfortunes of our acquaintances. Such at least is the perversity of human nature, that there is little general sympathy in the wrongs of individuals. In ordinary circumstances, when a man relates his grievances, the person addressed, though politely offering words of sympathy, is disposed to think that the grievances are less or more deserved; and if the suffering party is a habitual grumbler—is always speaking of being badly used -the greater is the probability that his story is listened to with incredulity. Be this as it may, it is a poor policy to affect to be a martyr. The world, ready enough to find fault, has a peculiar dislike to those who are always complaining of being ill used. Study to escape the reputation of being an ill-used man. Rather suffer petty wrongs in silence than make a fuss about them. You will often find it more advantageous to lose money than to try to recover it. The exaction of a rigorous account in all things is impracticable and inexpedient. At one time, people went to law with each other to vindicate all kinds of petty rights, not worth serious consideration. Now, they know better: a little temperate discussion removes misunderstandings, and the law is for the most part only a last and desperate resource.

Between the garrulity which chatters of every matter of private concern, and the studied reserve which makes a mystery of

things of no moment, there is a happy medium-frank communicativeness being always a more commendable quality than secretiveness. It is proper, however, to be careful what letters you write. You may speak with safety what cannot be written without danger and perhaps serious mischief; for words spoken may soon be forgot, but a letter written and despatched remains a permanent and condemnatory record. It would be churlish to advise you not to write letters of friendship on all proper occasions: vet even when writing what is called confidentially. you need to be on your guard. The person whom you address may perhaps be trusted with your secret thoughts, but who can tell into what hands your letters may fall? 'Never write a letter, and never burn one,' is an old saying, founded on a bad view of mankind, but not without a certain worldly wisdom. Liberally interpreted, the recommendation is, that you do not write indiscreetly, and that you save all letters of any importance which you may receive-of course, saving them only for a reasonable length of time; for if a man were to keep all the letters sent to him, their numbers would prove a serious embarrassment.

Young persons commit a fatal mistake in imagining that success in life is to be attained through acquaintances, or, as they are often miscalled, friends. Endeavour on most occasions to trust to yourself. Study to be independent and self-relying. Acquaintances will in many instances do you more harm than good. You get embarrassed by their notions, distracted by their advices. Better to ponder earnestly on those points which demand your consideration; decide on what line of conduct to pursue, and then steadily follow it out according to your best ability. A little reflection will shew that safety, as a general rule, lies in this self-relying policy. No one knows your own case and feelings so well as you do yourself. None incurs a responsibility equal to that in which you are placed. Advice may accordingly be given without serious concern; besides,

perhaps, being offered through the influence of some remotely selfish object not clear to your apprehension. I repeat, as one of the most important counsels which I can possibly tender—Trust to yourself in all that intimately concerns your welfare.

On the subject of 'Advancement in Life,' the following general observations, addressed to the young, appeared a number of years ago in *Chambers's Edinburgh Journal*, from the pen of R. Chambers:

'First, there is one great maxim that no youth should ever want before his eyes—namely, that hardly anything is beyond the attainment of real merit. Let a man set up almost any object before him on entering life, and, if his ambition be of that genuine kind which springs from talent, and is not too much for his prudence, there is a strong chance in his favour that a keen and steady pursuit of the object will make him triumph at last. It is very common, when the proposal of a young man's entry into life is discussed to hear complaints as to the pre-occupation of every field of adventure by unemployed multitudes. There may occasionally be some cause for this; but the general truth is undeniable, that, in spite of every disadvantage, men are rising daily to distinction in every profession—the broadest shoulders, as usual, making their way best through the crowd. It is the slothful and the fearful that generally make such complaints; and they obviously do so in order to assure themselves that they are not altogether wrong in continuing to misspend their time. When we hear of the overcrowded state of any proposed profession, we are apt to overlook that an immense proportion of those engaged in it are destined, by the weakness of their character, and want of specific qualifications, to make no way for themselves, and must soon be the same, so far as rivalry is concerned, as if they had never entered it. If the entrant, then, has only a well-grounded confidence in his own powers of exertion and perseverance, he need hardly be afraid to enter any profession. With the serious desire of well-doing at heart, and some tolerable share of ability, he is sure very soon to get ahead of a great proportion of those already in the field. Only let him never despair—that is, tell himself it is all in vain, in order that he may become idle with a good conscience—and there is hardly any fear of him.

'The present writer entertains some different ideas respecting original humility of circumstances from what are generally prevalent. The common notion is, that humble circumstances are a great obstruction at the outset of life, and that the more difference between a man's origin and his eventual condition, the greater is the wonder, and the greater his merit. appears, however, that so large a proportion of distinguished men were poor at the beginning, a question may naturally arise -are not men just the more apt, on that account, to become eminent? Although we are all familiar as possible with instances of fortunes made from nothing, it will be found, on recollection, that cases are comparatively rare of men who began with fortunes having ended by greatly increasing them. Many a poor boy has made twenty thousand pounds before he was forty years of age; but few who had ten thousand at the age of majority are found to double it with their years. Here—here is a reason for hope. The fact is, large sums are not to be acquired without an appreciation and an understanding of the meanest financial details. make pounds, we must know the value of shillings; we must have felt before how much good could sometimes be done, how much evil could sometimes be avoided, by the possession of a single penny! For want of this knowledge, the opulent youth squanders or otherwise loses more, perhaps, than he gains. But he who has risen from the ranks knows the value and powers of every sum, from the lowest upwards, and, as saving is the better part of the art of acquiring money, he never goes back a step-his whole march is ONWARD. At the very worst, it is only a question of time. Say one man begins at twenty with a

good capital, and another at the same age with none. For want of experience, and through other causes above mentioned. it is not likely that the former person has made much advance within the first ten years. Now, ten years is an immense space to the individual who only commenced with good resolutions. In that time, if he has not accumulated actual money, he may quite well have secured good reputation and credit, which, prudently managed, is just money of another kind. And so, while still a young man, he is pretty much upon a par with him who seemed to start with such superior advantages. In fact, fortune, or original good circumstances, appear to the present writer as requisites of a very unimportant character, compared with talent, power of application, self-denial, and honourable intentions. The fortunate—to use the erroneous language of common life—are selected from those who have possessed the latter indispensable qualifications in their best combinations: and as it is obvious that young men of fortune -necessarily the smaller class-have only a chance, according to their numbers, of possessing them, it follows, as a clear induction, that the great mass of the prosperous were originally poor.

'TALENT.—It is a common cry that those who succeed best in life are the dullest people, and that talent is too fine a quality for common pursuits. There cannot be a greater fallacy than this. It may be true that some decidedly stupid people succeed through the force of a dogged resolution, which hardly any man of superior genius could have submitted to. But I am disposed to dispute, in a great measure, the existence of talent, where I do not find it at once productive of superior address in ordinary affairs, and attended by a magnanimity which elevates the possessor above all paltry and vicious actions. The genius which only misleads its possessor from the paths of prudence, or renders him a ridiculous and intolerable member of society, is too much allied to Bedlam to be taken into account; and in

reality there is nowhere so much of what is called genius as in the madhouses.* The imputation of dulness to a man who has prospered in life, will be found by impartial inquirers, in nine cases out of ten, to be a mere consolatory appliance to the self-love of one who has neither had the talent nor the morality to prosper in life himself. Let every man, then, who possesses this gift, rejoice in it with all his heart, and seek by every means to give it proper guidance and direction.

'Application is another of the indispensable requisites. Detached efforts, though they may individually be great, can never tell so well in the aggregate as a regular and constant exertion, where the doings of one day fortify and improve the doings of the preceding, and lead on with certainty to the better doings of the next. It is not economical to work by fits and starts: more exertion is required, by that system, for a certain end, than what is necessary in the case of a continuous effort, and thus the irregular man is apt to fall far behind his rivals. Men of ability are apt to despise application as a mean and grubbing qualification—which is only a piece of overweening self-love on their part, and likely to be the very means of frustrating all the proper results of their ability. On the other hand, the industrious man is apt to despair for want of ability-not seeing that the clever fellows are liable to the weakness we describe, which causes them to be constantly giving way in the race to mere plodders. Besides, while few faults are more common than an over-estimation of one's self, it is equally obvious that many men only discover their abilities by chance, and that all of us possess latent powers, which might be turned to good account, if we only knew and had confidence in them. No man, therefore, should be too easily dashed on the subject of his abilities. He should try, and, with the aid of a persevering industry, he may do wonders such as he never dreamt of.

^{*} This remark is borrowed from the conversation of a medical friend.

'SELF-DENIAL.-Perhaps among all the qualifications which, in a combined form, lead to fortune, none is more absolutely indispensable than this. A man may have talent, may have application, both in abundance; but if he cannot resist vulgar temptations, all is in vain. The Scotch, as a nation, are characterised immensely by self-denial, and it is the main ground of their prosperity both at home and abroad. It is one of the noblest of the virtues, if not, indeed, the sole virtue which creates all the rest. If we are obliged at every moment to abandon some sacred principle in order to gratify a paltry appetite: if the extensive future is perpetually to be sacrificed for the sake of the momentary present: if we are to lead a life of Esau-like bargains from the first to the last—then we are totally unfit for any purpose above the meanest. Self-indulgence makes brutes out of gods: selfdenial is the tangent line by which human nature trenches upon the divine. Now, self-indulgence is not inherent except in very few natures; it is almost invariably the result of "evil communications" in youth, and generally becomes a mere use or habit. The most of error arises from the contagion of example. A youth at first debauches himself because he sees others do it; he feels, all the time, as if he were sacrificing merely to the glory of bravado; and there is far more of martyrdom in it than is generally supposed. But though a person at first smokes in order to shew how much disgust he can endure, he soon comes to have a real liking for tobacco. And thus, for the paltriest indulgences, which only are so from vicious habit, and perhaps, after all, involve as much dissatisfaction as pleasure, we daily see the most glorious and ennobling objects cast, as it were, into hell-fire.

'We are by no means hostile to all amusement. The mass of men require a certain quantity of amusement almost as regularly as their daily food. But amusement may be noxious or innocent, moderate or immoderate. The amusements which can be enjoyed in the domestic circle, or without company at

all, are the safest; there is great danger in all which require an association of individuals to carry them into effect. Upon the whole, a multitude of bosom-friends is the most pernicious evil that ever besets a man in the world. Each becomes a slave to the depraved appetites of the rest, and is at last ulcerated all over with their various evil practices. At the very best, he is retarded to the general pace, and never finds it possible to get a single vantage hour, in order to steal a march upon his kind.

'Honourable Intentions are also indispensably necessary: The reverse is simply want of sense and understanding: for it is obvious to every one who has seen the least of human life, that infinitely more is lost in reputation and means and opportunities of well-doing, by an attempt to gain an undue advantage, than what can in general cases be gained. If we had to live only for a short time certain, trickery might be the most expedient course, so far as this world is concerned; but if a man contemplates a life above a single twelvemonth, he will endeavour, by the guarded correctness of his actions, to acquire the good character which tends so much to eventual prosperity. The dishonest man, in one sense, may be termed the most monstrous of all self-flatterers: he thinks he can cheat the whole of the remaining part of mankind—which certainly is no trifling compliment. He soon finds, however, that he was seen through all the time by those whom he thought mere children. and his blindness and silly arrogance receive their deserved punishment. Even where the depravity may be of a very slight kind, it is alike in vain. In ordinary transactions, the one party deals with the other exactly according to his character; if the one be in general disposed to overreach, the other is just proportionably on his guard; so that there is no result but trouble, and a bad name. One thing should be strongly impressed upon such persons: they are far more generally understood and watched than they are aware of: for the world. so long as it can simply take care of itself without much difficulty, is not disposed to adopt the dangerous task of a monitor. The police-officer knows of many rogues whom he passes every day on the street; he never lays hold of any, unless for some particular offence.

'Such are the principal qualities necessary for advancement in life, though any one of them, without much or any of the other, will, if not counteracted by negative properties, be sure to command a certain degree of success. He who is about to start in the race would do well to ponder upon the difficulties he has to encounter, and make up a manful resolution to meet them with a full exertion of all his powers. To revert to the general question-what is it that enables one man to get in advance of his fellows? The answer is obvious-it can only be his doing more than the generality of them, or his enduring more privation than they are generally inclined to do [that is, selfdeniall, in order that he may acquire increased power of doing. The fault of most unsuccessful persons is their want of an adequate idea of what is to be done, and what is to be endured. They enter business as into a game or a sport, and they are surprised, after a time, to find that there is a principle in the affair they never before took into account-namely. the tremendous competition of other men. Without being able to do and suffer as much as the best men of business, the first place is not to be gained; without being able to do and suffer as much as the second order of men of business, the second place is not to be gained; and so on. New candidates should therefore endeavour to make an estimate of the duties necessary for attaining a certain point, and not permit themselves to be thrown out in the race for want of a proper performance of those duties. They should either be pretty certain of possessing the requisite powers of exertion and endurance, or aim at a lower point, to which their powers may seem certainly adequate.'

CHOICE OF A PROFESSION.

A

by various circumstances: his mental and bodily capacity and education; the aid he may reckon on from relatives or friends; his inclinations and desires; his social position—all less or more condestiny. In many cases, the choice is made from

trolling his destiny. In many cases, the choice is made from very fanciful considerations, as well as particular necessities, and we consequently find men placed in situations not altogether warranted by the nature of their mind or feelings—surgeons who would much prefer to be merchants; sailors who deeply regret ever having gone to sea; lawyers who would have made good soldiers; officers in the army, whom nature designed to be horse-dealers; and clergymen who, not possessing any ardour or genius, are mere drones in a profession which demands an enlarged intellect along with high moral qualities.

Laying aside personal qualifications, the choice of a profession chiefly depends on the expectation of employment, and that again is influenced by the general condition and wants of society. In a country naturally rich and productive, with a small population, eager for improvement, the opportunities of advantageous employment in certain lines of industry are without limit; nor in such a country is a high degree of cleverness so indispensable for insuring success, as where the competition is excessive. Young men, therefore, who would probably be successful in North America, fail in Great Britain, where moderate abilities are placed at a great disadvantage unless fortified by persevering industry, economy, and a disposition to endure hardships over a

course of years; or, indeed, unless the absence of these virtues is compensated by overwhelming patronage or some other kind of good-fortune.

Were the choice of a profession to depend entirely on the means of earning a livelihood, we could have little difficulty in coming to a decisive conclusion. The selection in a large number of cases, however, is thought to hang on considerations of honour and social distinction; and so far the subject is involved in complications with which no general counsellor can properly deal. All that here can be done, is to offer a few familiar explanations, which may not be without some practical utility.

Labour is the foundation of every social structure. labour-some by the intellect, some by the hands, some by a union of both. Intellectual labour, as demanding the highest qualifications, is considered to be the most honourable; while the humblest kind of labour of all consists in mere muscular exertion, conducted under the orders of a superior. The degrees of honour, as well as of remuneration for intellectual labour, are given on no intelligible principle. The whole thing is arbitrary. according to certain traditional usages and prejudices, and also casual circumstances, on which no one can properly reckon. The three learned professions, as they are called, are the church, law, and medicine. These require a liberal university education, besides years of patient study, not to speak of natural talent. The followers of these professions respectively assume a high social status—are professionally gentlemen. Yet some other professions, with less social distinction, require fully as good an education, and quite as much, if not more, intellectual capacity. We here allude to civil and military engineers, teachers of the higher branches of learning, and authors of works of research and erudition. The tendency of the present age is to elevate persons following these and some other professions, and relatively to lower those belonging to the old privileged orders. The reason for this is obvious. Money is

a modern standard of social value. A civil engineer, an architect, an author, or a merchant who clears £2000 a year by his calling, can live in a much better style than a clergyman, a physician, or a lawyer who does not realise £500; and you need hardly be told that popular appreciation largely depends on considerations of this kind.

Neglect on this score produces no little discomfort. Influenced by traditional notions about the dignity of the church, law, and medicine, parents make an extraordinary effort to put their sons into these honourable but often ill-paid professions. Nor, in point of investment, are the expenses of preparation for these professions usually well laid out. Reckoning the cost of schooling and college instruction, the time spent in studies, and the time lost afterwards until a return is made, the money sunk in preparing to be a medical practitioner cannot be estimated at less than £1000-equal to a permanent loss of £50 per annum. The same thing can be said of law. with this additional drawback, that the chances of lucrative employment are still more precarious. As regards the church. unless the youthful aspirant be singularly adapted for his holy calling, and have a good prospect of preferment, the entering of this profession is least of all to be recommended. We happen to know clergymen with scholarly and other acquirements. which fit them to move in the highest circles of society, and yet whose livings are not respectively above £150 per annum. In other words, all their learning, and good qualities generally. have not commanded a higher money-remuneration than that of a third-rate clerk in a merchant's counting-house. Of course, money is not the sole reward to which these persons look forward: but let us not disguise the fact, that a want of means necessarily implies the abridgment of comforts and an inferior local standing. On this account, a vast number of clergymen with fixed and moderate incomes, must see that the world with its growing wealth is gradually passing them by.

time enjoying a position equal to that of merchants, and even of many country gentlemen, clerical incumbents cannot now, as a general rule, cope with an ordinary class of tradesmen, and every year adds to the difficulty of doing so. In half a century hence, the ecclesiastical body will, to all appearance, occupy a position relatively lower than that which it has now reached—the benefices of thousands not enabling them to live in the society of gentlemen. Demonstrable results of this kind ought not to escape notice, in making choice of a profession.

When we reflect on the repinings, the humiliations, the struggles to which a large number of unemployed or but partially employed professional men are subject, and the slight chance of their rising to either wealth or eminence, the wonder is how so many young men of talent throw themselves away. There may be some good prizes, but how numerous the blanks. To take the law for a fresh example—what a number of barristers never get a brief, and to what meannesses do many persons of this class stoop to get into office. At the Scottish bar, political and sectarian subserviency appear to be essential to secure office; while only a mere handful of men among the general mass attain distinction by regular practice. At the common-law and equity bars of England, out of 4000 qualified individuals, only about 500 are able to live by their profession, a few hundreds are installed in office, and the remainder being. as is believed, only advocates in name. Assuming the unsuccessful at only 1500, consider the anxiety to rise; 'each contending for the next opening to practice that may occur by the promotion, retirement, or death of any senior member. Amidst such a crowd, disappointment of cherished hopes of early life is far more common than success; nor is the competition for the other class of legal prizes-namely, legal appointments-less keen. Here the candidate has to contend not only with the practising body, but with the whole mass of barristers. Standing and interest are nearly the only qualifications

in the struggle, and the contest is carried on with great keenness. Very lately, there were no less than forty candidates for the office of police magistrate to a provincial town, the annual salary being only £800; and the numbers would doubtless be much greater, were not the notification of vacancies occurring kept tolerably quiet by the departments in whose hands the appointments lie. Often the first notice of a vacancy is learned simultaneously with the appointment of the minister's friend, not seldom a gentleman unknown to the courts.'*

Of the military and naval services, little need be said. It is well known that the situation of an officer in the army is procured by purchase, along with interest; and after all, the pay is so poor, in comparison to the expenses incurred, that no young officer can exist without drawing on private resources, or getting into debt. Admission to the office of midshipman and assistant-surgeon in the royal navy, is also a matter of interest, while the chances of promotion are exceedingly precarious. By entering either the army or navy, young men necessarily abandon all hope of marrying till in middle life, if even them; and the most they can reasonably look forward to at the close of their career is a pension of some two or three hundred per annum—a miserable requital for an expensive education, lost time, and all the fatigues and casualties to which they have exposed themselves.

Everything considered, we can counsel no young man to enter what are styled the learned professions, the drawbacks in which greatly outnumber the advantages; and as regards the profession of arms, some very considerable reform must take place before the sons of persons in the middle classes can think of betaking themselves to it for a livelihood.

Some thousands of offices in the civil service—as the Postoffice, Inland Revenue, Customs, and other departments—are

^{*} The Choice of a Profession. By H. B. Thomson. London. 1857.

open to youths properly qualified, and who possess in the first instance sufficient interest to be proposed for examination. Suppose, for example, a young man wishes a situation in the Post-office, he must first secure the interest of a member of parliament, or some other influential party, by whom he will be put on the list of candidates. Without this preliminary interest, an appointment is unattainable. Now, to procure this interest, political partisanship is almost indispensable; in a word, the father of a family must stick through thick and thin to a certain political leadership in order to get his sons on the list of nominations; and you are left to judge whether practices of this kind are always consistent with independence of mind.

Presuming that this difficulty is got over, the next thing to consider is qualification. Latterly, the British government has insisted on a rigorous examination of all who are proposed as junior candidates, and, accordingly, accomplishment in various branches of learning is now indispensable for entering the civil service. We shall present a few examples of what is wanted.

For clerkships in the Colonial Office. Preliminary examination: Exercises to test handwriting and orthography; Arithmetic, including vulgar and decimal fractions; Geography; Translation from one of the following languages at the option of the candidates—Greek, Latin, French, German, Spanish, Italian; Précis or abstract of official papers. Final examination: Languages and Literature of Greece and Rome; Languages and Literature of France, Germany, and Italy; Modern History, including that of the British colonies; Exercises in English Composition, designed to test purity and elegance of style; Elements of Constitutional and International Law; Elements of Political Economy; Pure and Mixed Mathematics, not including the highest branches; with Accounts and Book-keeping.

For the Foreign Office, the routine is similar; mathematics,

however, not being required; but ability to write and speak French is indispensable. As regards the Customs, clerks in the solicitor's office, searchers, landing-waiters, &c., are examined in Writing from dictation; Arithmetic, including vulgar and decimal fractions; Orthography; and English Composition. For the Inland Revenue Office: Reading; Writing from dictation; Arithmetic, including vulgar and decimal fractions; Book-keeping by double entry; Correspondence; Geography; History of the British Empire. Latin in the solicitor's office.

In these examinations, no high standard of scholarship is evidently required; but so far as the examinations go, they are understood to be rigorous.

Situations in banks and government offices afford a certainty as to livelihood. Step by step, the junior clerk rises to higher trust and emolument. But at best, many long years must be sacrificed before acquiring a competence; and all situations of this kind being necessarily servile, and calculated to dwarf the understanding, no one can feel happy in them who aspires to independent thought and action.

On the whole, then, we would counsel the young to shun the learned professions, also the army and navy—all overdone—and betake themselves to some kind of manufacturing, commercial, or agricultural pursuit, in which ability with perseverance will be almost certain to command success, either at home or abroad. The colonies alone offer a boundless field of useful exertion for nearly every kind of handicraft, the business of agriculture and sheep-husbandry included. Avoid, if possible, sinking professions, or, at least, such as do not address themselves to great and permanent wants of the community. If a business be respectable, and offer a fair chance of success, it would be unwise to be particular about its supposed gentility. Better to be comfortable in a position of no great mark, than live a life of elegant dependence. It matters little the kind of business

which may be followed. The main object is to acquire habits of steadiness and diligence; and for this it is desirable to undergo that amount of initiatory discipline, without which the youth goes into the world like a ship leaving its harbour without a rudder.

'Higher, higher, will we climb,
Up to the mount of glory,
That our names may live through time
In our country's story;
Happy, when her welfare calls,
He who conquers, he who falls.

Deeper, deeper, let us toll
In the mines of knowledge;
Nature's wealth and learning's spoil
Win from school and college;
Delve we there for richer gems
Than the stars of diadems.

Onward, onward, may we press
Through the path of duty;
Virtue is true happiness,
Excellence true beauty.
Minds are of celestial birth,
Make we then a heaven of earth.

Closer, closer, let us knit
Hearts and hands together,
Where our frieside comforts sit,
In the wildest weather.
O! they wander wide who roam
For the joys of life from home.'
JAMES MONTGOMERY.

BUSINESS MAXIMS.



HATEVER be the business to which you attach yourself, pursue it earnestly, and endeavour to take a pleasure in doing so. But business is to be conducted as business, not as if it were a thing to amuse yourself and others.

Exactness in calculations, prudent forethought, unswerving integrity, liberality in dealings without fear or favour, are leading principles in business. All with whom you have any transactions are to be treated alike—the person whom you scarcely know and the oldest friend. In conducting business, feelings are unknown. Be as courteous as you please; but keep in mind that business resolves itself into pecuniary obligations. You buy with reference to sales, and you sell because you have to pay for what you buy, besides supporting a necessary expenditure.

To buy in the cheapest, and sell in the dearest market, is a well-known maxim in commerce. The necessities of his condition compel a merchant to attend to this important maxim. Pressed on all sides by competition, he is obliged in self-defence to buy as cheaply, and make as good a choice as possible; yet, with all his efforts to get a high price in return, he may be compelled to sell on terms which yield a bare remuneration for trouble and risk.

The general supply and demand regulate wages, prices, all commercial transactions between country and country. If the supply of an article be greater than is wanted, prices fall, and when demand exceeds supply, prices rise. Every attempt to

factitiously force up wages or prices in opposition to this regulating principle, must either fail, or be mischievous if temporarily successful. Freedom of labour, freedom of commerce, and free competition, are now recognised as principles at the basis of national and individual prosperity. The age of monopolies is past.

Competition in business has the effect of stimulating one person to outdo another, and is so far advantageous in manufacturing and commercial concerns. Yet, competition is injurious when exercised within too narrow a field. A small town, for example, may give employment to two drapers, but for six the business would be so inadequate, that some of the competitors must suffer considerably, and great will be the misexpenditure of time and capital.

There is not a little of this mistaken competition, in consequence of an unwillingness to remove to new and wider fields of exertion. You will be on your guard against this folly. Seek out places where business can be conducted to advantage. Do not attach yourself so unreservedly to any town or city in particular as to make you blind to its deficiencies. In a large variety of instances, success is secured only by pushing boldly off from the natal home, and fixing on a place more suitable for professional enterprise.

In business, every transaction is to be judged on its own merits, and without rashness. Be decisive, but cool. When considering the policy of entering upon or refraining from a piece of business, try to attain a clear conception of results either way. Vagueness of ideas—a loose opinion that things will go right some way or other—is the mark of a feeble mind. To this source are we to trace many of those headlong speculations and that ruinous extravagance under which so many men sink. If you have not good and sufficient reasons for entering on a commercial enterprise, let it alone. There is sometimes a virtue in doing nothing.

Business is to be conducted with strict honour between man and man. What you undertake, you are scrupulously to perform. In commercial correspondence, private affairs are not mentioned; as already hinted at, friendship is not to be mixed up with business.

Of every letter sent in business, a copy is to be kept, for the sake of reference in case of dispute; on which account, any intrusion of private circumstances in business-letters is objectionable.

Accuracy in book-keeping is of the highest consequence in business. Any one who keeps his books in a slovenly manner, may almost be said to be on the way to ruin; for without correctness in accounts, there can be no proper balance-sheet; and without a carefully made up balance-sheet at the end of every year, no man can tell exactly how his affairs stand.

Whatever be your profession, stick to it if at all eligible; and duly interspersing your attendance at business with literary and other recreations, let it not be forgotten that duties come first, and pleasure afterwards.

What is proper to be done, should be done quickly. At whatever expense of comfort, leave nothing till to-morrow that can be done to-day; and if you wish to make sure that a thing of moment is done well, and in proper time, do it at once yourself.*

* Thomas Hamilton, a sagacious Scottish judge at the beginning of the seventeenth century, attained great wealth, and was created Earl of Haddington by James VI., who in ordinary conversation facetiously called him Tam o' the Cowgate, in consequence of the earl's residence being in the Cowgate of Edinburgh. 'When James visited Scotland in 1617, he found the old statesman very rich, and was informed that the people believed him to be in possession of the philosopher's stone; there being no other feasible mode of accounting for his immense wealth, which rather seemed the effect of supernatural agency than of worldly prudence and talent. King James, quite tickled with the idea of the philosopher's stone, and of so envisble a talisman having fallen into the hands of a Scottish judge, was not long in

In nearly all professions, there are junior and senior departments, through which a young man needs to work his way up. And how is this done? Beginning, perhaps, as an assistant, he takes pains to be obliging, assiduous, and trustworthy, and so earns a reputation which is favourably remembered by superiors. In some large commercial concerns, all the clerks who regularly come to business before a certain hour in the morning—the evidence of which is the inscription of their names in a book as they enter the office—are advanced accordingly; a premium being thus paid on diligence.

letting his friend and gossip know of the story which he had heard respecting him. Whether the Lord President was offended at the imputation, has not been recorded; but it is probable that he took it in good part, as he immediately invited the king, and the rest of the company present, to come to his house in the Cowgate next day, when he would both do his best to give them a good dinner, and lay open to them the whole mystery of the philosopher's stone. This agreeable invitation was of course accepted; and the next day accordingly saw his castle thronged with the gay and gorgeous figures of England's king and courtiers, all of whom the president feasted to their hearts' content. After dinner, the king reminded him of his philosopher's stone, and expressed the utmost anxiety to be speedily made acquainted with so rare a treasure, when the pawky lord addressed his majesty and the company in a short speech, concluding with this information, that his whole secret lay in two simple and familiar maxims-" Never put off till to-morrow what can be done to-day-nor ever trust to another's hand what your own can execute." He might have added, from the works of an illustrious contemporary,

"This only is the witchcraft I have used."

The guests, who expected to find the earl's talisman of a more tangible character, were perhaps disappointed that the whole matter turned out to be, like the subject of Hamlet's reading, mere "words;" but the king, who could appreciate a good saying, took up the affair more blithely, and complimented his host upon the means he had employed in the construction of his fortune; adding, that these admirable apophthegms should henceforth be proverbial, under the appellation of "TAM O'THE COWGATE'S PHILOSOPHER'S STOKE."—Chamber's Edinburgh Journal, vol. 1. 1832.

In a little book, which has accidentally come into our hands, occur the following admonitory remarks: 'A constant activity will be sure to be suitably rewarded eventually. If where you are placed from circumstances, you can see no chance of this occurring, the knowledge and confident feeling of your own efficiency will prompt you to seek a wider field for your exertions, where you will find a proper return. But come not too hastily to this conclusion: I mean, do not jump too quickly to the opinion that you are not appreciated. A man never knows what may be in store for him. People are not promoted in the everyday business of the world to sudden and great elevation; it is a gradual rising step by step. Those who employ you generally know your value to themselves. A man may flatter himself that he is more valuable than he really is: though perhaps a useful man, he may have too high an opinion of his own merit. There are general vacancies for talent; there are always openings for industry and careful perseverance -these latter also reward themselves-however confined the sphere may be. I was at one time the junior partner in a large concern, where the premises were very extensive. During the busy season, I was frequently engaged in business until very late at night, and found I had more to do than one person could well manage; at this juncture, finding myself in need of assistance, the senior partner and I looked around our household with the view of finding one on whom we could rely, to relieve me of some portion of it. In a large establishment, as you may imagine, there were men of various ages and experience-some, indeed, who had been in business for themselves. Now, many young men would think I could not have much difficulty in finding one who, if he were liberally paid, would execute the simple duties of seeing the gas turned off at the appointed time at night, and the young men and porters at their post in the morning: but I assure you I had some trouble. One was a good tradesman, with excellent parts, but careless

and loose, who needed system himself to be kept orderly. But not to go into the various faults of the members of the establishment, we finally fixed on a very young man, receiving £30 a year, with not very brilliant parts, but who possessed industry united with good sense, who was free from any ridiculous affectation, and who, we felt assured, would not abuse the powers given him to annoy others. The result justified our choice. We made his salary £50, with the understanding, that if he answered our expectations, he should be paid at the rate of £100 per annum. Some short time after, I relinquished my connection with the firm, and in a few months after that event, the elder and principal partner retired from it also, leaving the capital; so that in less than three years from the time of the young man in question being elevated to a confidential post, the business was conducted in his name. This, of course, was one of those chances that are to be met with in life; the young man in question had nothing to recommend him but his steadiness, sobriety, and general good conduct. When the occasion presented itself, he improved upon it; he did not abuse his position, but ultimately gained a higher one than ever was contemplated, either by himself or others in the outset.'*

Although, as the world advances in cleverness, the difficulty of attaining distinction becomes greater, it is surprising what may be done by enterprise and inventive ingenuity. Consider how, by introducing improvements, you may carry your business to much greater lengths than it has hitherto been; how, in fact, you may almost make a new and lucrative profession out of what, if pursued on an antiquated plan, would perhaps yield only a bare subsistence.

Do not expect to leap to success all at once. Endeavour, little by little, to gain a respectable footing; for, though there are great strokes of fortune, prosperity is in most instances

^{*} The Stepping-stones to Success. By Telba. London, 1856.

a result of small and repeated efforts. On the propriety of despising not small beginnings, the following observations by an anonymous writer occur in an American newspaper, and are worth considering:

'It is related in the Gentleman's Magazine, of Chantrey, the celebrated sculptor, that, when a boy, he was observed by a gentleman in the neighbourhood of Sheffield very attentively engaged in cutting a stick with a penknife. He asked the lad what he was doing; when, with great simplicity of manner, but with great courtesy, he replied: "I am cutting old Fox's head." Fox was the schoolmaster of the village. On this the gentleman asked to see what he had done, and pronouncing it to be an excellent likeness, gave the youth a sixpence. And this may be reckoned the first money Chantrey ever received for the production of his art.

'This anecdote is but one of a thousand that might be cited of as many different men who from small beginnings rise to stations and influence; and shews the importance of not despising the day of small things, in any condition or circumstance of life. All nature, in fact, is full of instructive lessons on this point, which it would be well for us more thoroughly to study and appreciate.

'The river, rolling onward its accumulated waters to the ocean, was in its small beginning but an oozing rill, trickling down some moss-covered rock, and winding like a silver thread between the green banks to which it imparted verdure. The tree that swept the air with its hundred branches, and mocks at the howling of the tempest, was in its small beginning but a little seed trodden under foot, unnoticed; then a small shoot that the leaping hare might have for ever crushed.

'Everything around us tells us not to despise small beginnings; for they are the lower rounds of a ladder that reaches to great results, and we must step upon these before we can ascend higher.

'Despise not small beginnings of wealth.

'The Rothschilds, Girard, Aston, and most of the richest men, began with small means. From cents they proceeded to dollars; from hundreds to thousands; and from thousands to millions. Had they neglected these first earnings, had they said within themselves, what is the use of these few cents? they are not of much value, and I will just spend them, and enjoy myself as I go—they would never have risen to be the wealthiest among their fellows. It is only by this economical husbanding of small means that they increase to large sums. It is the hardest part of success to gain a little; this little once gained, more will easily follow.

'Despise not the small beginnings of education.

'Franklin had but little early education; yet look at what he becomes, and how he is reverenced. Fergusson, feeding his sheep on the hills of Scotland, picked up merely the rudiments of learning, but subsequently rose to be one of the first astronomers of Europe. Herschel, the great astronomer, was in his youth a drummer-boy to a marching regiment, and received but a little more than a drummer-boy's education; but his name is now associated with the brightest discoveries of science, and is borne by the planet which his zeal discovered. A host of instances rise up to testify that, by properly improving the small and perhaps imperfect beginnings of knowledge, they may become as foundation-stones of a temple of learning, which the future shall gaze upon and admire.

'A man can scarcely be too avaricious in the acquisition of knowledge; he should hoard up his intellectual gain with the utmost assiduity and diligence; but, unlike the lucre-seeking miser, must put out his knowledge at usury, and, by lending out his stock to others, increase by the commerce of his thoughts his capital, until his one talent shall have become five, and this five shall have gained to them other five.

'Despise not the small beginnings of fame or honour.

'The fame which springs up on a sudden, like a mushroom plant, is seldom lasting. True fame and honour are of slow growth, ascending by degrees from the lowest offices to the highest stations—from the regard of a few to the applause of a nation. But he who despises the lower steps of honour, because they are low, will seldom reach the higher; and he who spurns at the commendation of his own circle, as too small a thing to seek after, will never secure the esteem and renown of a state or kingdom.

'Despise not the small beginnings of error.

'The walls of a castle have been undermined by the burrowings of small and despised animals; and the beginning of error, though at first unheeded, will soon, if not checked, sap the foundations of truth, and build up its own wretched dogmas on its ruins. All first errors are small; despise them not; they will soon increase to great ones, and perhaps devastate society.'

ECONOMISING.

HE wealth of the world consists in the accumulated gains of labour. Little by little, the face of a country is improved, comforts are obtained, and prosperity prevails—all a result of saving. Among individuals, as with nations, a condition of comfort and independence is reached only by the process of spending less than is gained. Some, from a concourse of fortunate circumstances, are able to save much more than others; but there are few situations in which a young man resolute in advancing himself, is unable so to economise means as to save

I am no friend to parsimony, and would advise you to avoid everything like shabbiness. You are not called on to save at the expense of character. There is a time for a little judicious liberality, as well as for extreme carefulness. What all writers on this subject insist upon, is the principle of regulated expenditure. As a general rule, something is to be saved periodically. You are, if possible, to be a degree wealthier at the end of every successive year, not only because your acquisitions will be personally advantageous, but because a saving of gains is beneficial to the society of which you form a part.

something regularly from his clear gains.

It is inconceivable what an amount of money is thrown away by young people in what are called 'trifling sums'—in shillings, sixpences, threepences, and even pennies. Much more, indeed, is expended by them in this small way, than in sums of a larger amount; mostly, too, in a way that tends to no real

good, generally on mere superfluities—things which might, by the least possible exertion of self-denial, be dispensed with and never missed. This remark applies more especially to that class of youths familiarly recognised as 'young men about town,' who, with two or three spare hours per day on their hands, and two or three spare shillings at all times in their pockets, are in a manner beguiled into the practice of spending money by way of pastime. We do not here allude to those who have been born to a competency, although even these will not, we think, be the worse of attending to us for a few minutes. Our remarks are meant for the other, and by far the larger portion of the rising generation, who, by inheritance or otherwise, have just sufficient to give them a good education, and put them in a 'respectable way of doing.'

Spending money uselessly, is, in some, merely a bad habit; in others, it is a matter of vanity. In all, however, it originally proceeds chiefly from thoughtlessness and want of calculation as to the amount of all the little items spent when added together. and how deeply, though almost imperceptibly, they eat into the amount of their annual receipts. The sums, viewed separately. appear so very insignificant! And as to looking at them in the aggregate, that is never attempted; for who could have patience to keep an account of all the odd pence, threepences, sixpences, and shillings, expended from day to day, in all varieties of ways, for a whole twelvemonth? The time thus employed would be a greater waste than the money spent! It is thus, however, that many a young man, who is in the habit of receiving his earnings in that pernicious and deceitful way of 'just as he might need them.' finds himself confounded on discovering, at the twelvemonth's end, that he had not only overdrawn his due, but had not a penny laid by to answer the obligations which then were to be liquidated. After the first pause of surprise, he begins to comfort himself with the suspicion that there must be an error somewhere in the accounts

either pro or con. He examines every item individually with a nervous and irritable impatience; adds them together, first upwards and then downwards; but, alas! his skill in the science of notation avails him nothing; the quotient still comes out the same, with most unsympathising accuracy. How could this possibly happen? And then he proceeds to review his mode of living-possibly with some degree of self-approbation. His fare has been uniformly frugal, his lodgings cheap, and he is addicted to no dissipated or expensive habits. He may perhaps recollect of treating himself to various luxuries; but still everything added together does not come within £10 or £12 of the deficit: and these £10 or £12 would just clear off his tailor's and shoemaker's bills, and make him a free man. How so much money could have slipped through his fingers. he is utterly at a loss to conceive; he entirely forgets all the odd threepences, sixpences, and shillings, thrown away in the manner we have alluded to; or, if a vague recollection of a few such things does come athwart him, he rejects the idea of their having occasioned so large a deficit as an utter impossibility. There, however, it stares him in the face, and must be made up. His heart sinks within him, and he experiences that, when felt for the first time, perhaps most intolerable and oppressive of all human sensations—the consciousness of being in debt. This is a perilous moment in his career. There is nothing so apt to crush the buoyant spirit of a young man of sensitive feelings to the very earth, or drive him into excess, as this first torturing feeling of being at the mercy of another-a debtor. parents, guardians, or other wellwishers of a young man who has thus, through folly, thoughtlessness, or even a temporary lapse into dissipation, placed himself in such a predicament, would do well to get him extricated from it as speedily as possible. Lay what restrictions they will on him afterwards although, even in them, regard must be paid to the temper and disposition to be operated on, and that they be laid on less as

a punishment for the past, than a precaution against future errors; but, as they wish him well, let them draw him back from the edge of the abyss in the meantime. He is far more likely to set about a reformation of any evil habit with resolution and effect, when unoppressed with the harassing consequences of his former indiscretion. Besides, his good resolves are quickened and kept alive by the glowing feeling of gratitude he cherishes towards his succourer, whose good opinion he will fear to lose by a second act of folly.

In the catalogue of human follies, there is none for which the instructors of youth ought to impress a greater abhorrence on the minds of their pupils, than—getting in debt. But if the mischief be already to a certain extent committed, the next object ought decidedly to be-how to remedy it. There are many young men, naturally of the best dispositions and moral habits, in a manner driven into the broad path by an ill-judged over-severity and illiberality being practised towards them. Let us not be supposed for a moment as trying to palliate the follies of youth; quite the reverse. But there never was a saying of more practical wisdom than that of the late Dr Gregory, that 'it is impossible to place old heads on young shoulders;' and he who thinks, by means of sheer coercion and threats, to instil into sixteen the gravity and solidity of sixty. had needs beware that he does not either altogether extinguish the spirit he seeks, but to moderate or excite it into a fiercer blaze.

Your spender from vanity, again, is a less hopeful, and altogether less interesting character than the foregoing. His folly is more systematic, more selfish—for vanity and selfishness are always concomitant—and when once fairly into the stream, his besetting sin will deter him from making any effort to retrieve himself. He will suffer any private inconvenience, and resolutely shut his heart against the importunities of a dun, rather than abate one jot of the showiness of his exterior, or

abridge any one of his habitual ostentatious indulgences. Thus do we daily see hundreds of 'genteel young men,' in the principal walks of our city, who, by their air, think themselves the very lords-paramount of creation, and yet are shamefully and senselessly spending money they never gained, and never had the wit to gain; squandering upon momentary and dishonourable gratifications an endless succession of what they consider 'small sums'—that is to say, sowing upon the winds, to be never again reaped, what, if husbanded with moderate economy, might in larger forms have added to their real dignity, and perhaps their prosperity in life. Thousands thus live without ever acquiring the reputation they perhaps aim at—that of being thought in high circumstances; while others, who spend seldomer, but to better purpose, get a good character for a fifth of the money.

To young men entering on a professional career, it should be an object of high ambition to attain as great a proficiency as possible in the business to which they have attached themselves. In general, this proficiency is only to be acquired by leaving the place of their birth, or where they have been bred, and going to a town where there is more to be learned. Young artisans should, if possible, always see as much as they can of the way of working at their respective handicrafts. But to travel to a distance, to remove from one place to another, is attended with a certain expense; and how is this expense to be borne, unless something has been saved? It very often happens, that, for want of so small a sum as twenty shillings, a working-man is completely hampered in his designs of bettering his condition. by removal to a better locality, and is likewise totally unable to improve himself by going to see better modes of handicraft.

These should form strong arguments for young men attempting to save a little money off their salaries. True, their salaries are frequently small; but if there be a sincere desire to rise in

the world, or to maintain permanently a degree of decent comfort, even although a man should remain a hired assistant the greater part of his life, it is essentially requisite that an effort should be made to store up a trifle from the amount of the weekly, quarterly, or half-yearly revenue. If the great futurethe whole of an after-period of life-is to be for ever sacrificed to the limited present, no good can ever be expected to be done by any one, no matter what be his rank or occupation. How many thousands willingly doom themselves to a life of perpetual struggling with poverty, simply by consuming daily the whole of what they earn daily! If they would but lay by the merest fraction of their winnings, there would be no fear of the result; but this they perversely neglect, or are unwilling to do, and lasting hard labour and harassment-sometimes having, sometimes wanting-is the consequence. Seven-and-thirty years ago, the writer of this had not five shillings in the world, and had not a single friend to help him-he was unknown, and steeped in penury. Now, that he is surrounded with comforts, nothing strikes him as so remarkable than seeing persons going about who have not advanced one inch during the whole sevenand-thirty years, and who, as he remembers, were exactly on a par with him as to poverty, occupation, and resources. There they are, the same forlorn, meagerly provided-for beings; the only difference in the present day being, that they are now much older, and less able to undergo exertion than formerly. only cause which can be assigned for these persons remaining in their original condition, is, that they have daily consumed what they have daily made-left nothing over, not an atom; while he who writes, at first entered upon a regular practice, to which he pertinaciously adhered, of not consuming all that he earned, but, on the contrary, saving a trifle, and so adding to his stock and his resources. The difference in point of enjoyment in the two lines of conduct, is just this-that in the one, all 'the good things' are eaten up by the way in youth, while in the other, a certain quantity are reserved to be eaten up in middle and old age. No man can 'both eat his cake and have it.'

If those individuals whom I have mentioned, as having been so imprudent as to consume the whole of their earnings, had been at any time asked why they did not save a little as they went on the answer in all likelihood would have been: 'What use is it? What good can the saving of a penny or two do? If we could lav by a pound now and then, it would be something; but for poor fellows like us to try to save, is all stuff; let us enjoy life while we have it: we may all be dead to-morrow: so let us have our comforts, as long as we can get them.' Such is the ridiculous sort of reasoning of thousands of young men, who could easily, by a little self-denial, put themselves in the way of enjoying much future comfort, not to speak of respectability of character. It is quite clear that these reasoners are blind to one of the most important objects of attainment in economising means. He who spends all he wins, has never anything to enable him to embrace any favourable opportunity that may arise of bettering himself. It is true that to save a penny or two is of very little use; but if the habit of saving a penny or two, whether in money or any other kind of property, once becomes fixed, and the thoughts be turned in the direction of advancement, the accumulation will go on, and be ultimately successful.

In reciting a few of the advantages which may result from the saving of money, small as the saving may at first be, I have not adverted to one of the main benefits to be obtained. This is the advantage of having money to lay out when a great bargain is to be had. Occasions are perpetually arising in this changeable world, of objects of value being to be had for a small price, but it is necessary that that price be paid in ready money. The necessities and follies of the rash and extravagant part of mankind, are continually throwing advantages into the hands of the careful. How often are poor persons heard to say: 'I

wish I could but command ten, or, at the utmost, twenty pounds; such a sum would completely set me on my feet.' But as these sums cannot possibly be mastered, the persons so unhappily situated must submit to go on for ever in poverty. It is by the possession of such sums that the early steps of rising in the world are planted. The first footsteps once accomplished, and a good character being established, all the rest is a matter of easy acquisition.

Writers who recommend a course of industry, perseverance, and self-denial, to the young, are sometimes accused of laying too exclusive a stress on these points, and of concealing from their readers that much in the way of success or comfort in life depends on chance circumstances. I am willing to allow that circumstances are of immense consequence—that manv men, with all their industry and saving, would have been drudges all their days, but for fortunate circumstances. But we must remember, that a great deal depends, first, on a person placing himself in a situation in which circumstances may be expected to act for his advantage, or, to use a common expression, 'putting himself in the way of fortune;' and in the second place, his possessing such skill or abilities, that, when favourable circumstances do arise, he will be able to make use of them. Of what value are circumstances, or opportunities, if a man has not the ability to take advantage of them? The circumstances longed for slip away from under him, and form the basis of fortune to some more active, skilful, or careful individual. Still, it may be urged that thousands of persons never have it in their power, do what they will, to better their condition. This is, however, urging extreme cases. For example, it may be said, human beings born in slavery, doomed by the most cruel laws to live and die in slavery, and denied all means of mental culture, can never, by any possible means, improve their condition, or take advantage of circumstances. Also, that an innumerable body of artisans in this country in which we

live, are in a condition pretty nearly as hopeless. But it will not do for the moralist to remain silent, because all cannot profit by his admonitions. It is enough for us to point out, that there are many individuals scattered throughout society, who have it in their power to improve their condition by the practices which are recommended. Besides, after all, if no actual benefit arise, so far as the means of daily subsistence are concerned, there is a happiness of no ordinary kind in the consciousness of having done one's duty, of having lost none of those opportunities of well-doing, which may have been operating and maturing for our advantage.

Although printed hundreds of times, Franklin's advices as to economising means, contained in his *Poor Richard's Almanac*, are too valuable and too much to the present purpose to be omitted. We therefore conclude with this string of proverbial and amusing counsels.

'I have heard that nothing gives an author so great pleasure as to find his works respectfully quoted by other learned authors. This pleasure I have seldom enjoyed; for though I have been, if I may say it without vanity, an eminent author (of almanacs) annually now a full quarter of a century, my brother-authors in the same way—for what reason I know not —have ever been very sparing in their applauses; and no other author has taken the least notice of me: so that, did not my writings produce me some solid pudding, the great deficiency of praise would have quite discouraged me.

'I concluded at length that the people were the best judges of my merit, for they buy my works; and besides, in my rambles, where I am not personally known, I have frequently heard one or other of my adages repeated, with "As poor Richard says," at the end on't. This gave me some satisfaction, as it shewed not only that my instructions were regarded, but discovered likewise some respect for my authority; and I own that, to encourage the practice of remembering and repeating those wise sentences, I have sometimes quoted myself with great gravity.

'Judge, then, how much I have been gratified by an incident which I am going to relate to you. I stopped my horse lately where a great number of people were collected at an auction of merchant's goods. The hour of sale not being come, they were conversing on the badness of the times; and one of the company called to a plain, clean old man, with white locks: "Pray, Father Abraham, what think ye of the times? Won't these heavy taxes quite ruin the country? How shall we be ever able to pay them? What would you advise us to?" Father Abraham stood up, and replied: "If you'd have my advice, I'll give it to you in short; 'for a word to the wise is enough; and many words won't fill a bushel,' as poor Richard says." They joined in desiring him to speak his mind; and gathering round him, he proceeded as follows:

"Friends," says he, "and neighbours, the taxes are indeed very heavy; and if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us; 'God helps them that help themselves,' as poor Richard says in his almanac.

"It would be thought a hard government that should tax its people one-tenth part of their time, to be employed in its service; but idleness taxes many of us much more, if we reckon all that is spent in absolute sloth, or doing of nothing, with that which is spent in idle employments or amusements that amount to nothing. Sloth, by bringing on diseases, absolutely shortens life. 'Sloth, like rust, consumes faster than labour wears, while the key often used is always bright,' as poor Richard

says. 'But dost thou love life? then do not squander time. for that's the stuff life is made of,' as poor Richard says. much more than is necessary do we spend in sleep! forgetting that 'the sleeping fox catches no poultry, and that there will be sleeping enough in the grave,' as poor Richard says. 'If time be of all things the most precious, wasting time must be.' as poor Richard says, 'the greatest prodigality;' since, as he elsewhere tells us, 'Lost time is never found again; and what we call time enough, always proves little enough.' Let us, then, up and be doing, and doing to the purpose: so by diligence shall we do more with less perplexity. 'Sloth makes all things difficult, but industry all easy,' as poor Richard says; and 'He that riseth late must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him,' as we read in poor Richard; who adds: 'Drive thy business, let not that drive thee;' and 'Early to bed, and early to rise, makes a man healthy, wealthy, and wise.'

"So, what signifies wishing and hoping for better times? We may make these times better if we bestir ourselves. 'Industry needs not wish,' as poor Richard says; and 'He that lives upon hope will die fasting.' 'There are no gains without pains; then help hands, for I have no lands; or if I have, they are smartly taxed; and, as poor Richard likewise observes: 'He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour;' but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. If we are industrious, we shall never starve; for, as poor Richard says: 'At the working-man's house, hunger looks in, but dares not Nor will the bailiff or the constable enter; for 'Industry pays debts, but despair increaseth them,' says poor Richard. What though you have found no treasure, nor any rich relation left you a legacy; 'Diligence is the mother of good-luck,' as poor Richard says; and 'God gives all things to industry; then plough deep while sluggards sleep, and you shall have corn to sell and to keep,' says poor Dick. Work while it is called to-day. for you know not how much you may be hindered to-morrow: which makes poor Richard say: 'One to-day is worth two to-morrows;' and further: 'Have you somewhat to do to-morrow, do it to-day.' 'If you were a servant, would you not be ashamed that a good master should catch you idle? Are you, then, your own master, be ashamed to catch yourself idle,' as poor Dick says. When there is so much to be done for yourself, your family, your country, and your gracious king, be up by peep of day; 'Let not the sun look down, and say: Inglorious here he lies!' Handle your tools without mittens; remember that 'The cat in gloves catches no mice,' as poor Richard says. It is true there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects; for 'Continual dropping wears away stones, and by diligence and patience the mouse ate into the cable; and light strokes fell great oaks,' as poor Richard says in his almanac—the year I cannot just now remember.

"Methinks, I hear some of you say: 'Must a man afford himself no leisure?' I will tell thee, my friend, what poor Richard says: 'Employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour.' Leisure is time for doing something useful: this leisure the diligent man will obtain, but the lazy man never; so that, as poor Richard says: 'A life of leisure and a life of laziness are two things.' Do you imagine that sloth will afford you more comfort than labour? No; for, as poor Richard says: 'Troubles spring from idleness, and grievous toils from needless ease; many without labour would live by their wits only, but they break for want of stock;' whereas industry gives comfort, and plenty, and respect. 'Fly pleasures, and they'll follow you;' 'The diligent spinner has a large shift;' and 'Now

I have a sheep and a cow, everybody bids me good-morrow;' all which is well said by poor Richard.

"But with our industry, we must likewise be steady, and settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as poor Richard says:

> 'I never saw an oft removed tree, Nor yet an oft removed family, That throve so well as those that settled be.'

And again: 'Three removes are as bad as a fire;' and again: 'Keep thy shop, and thy shop will keep thee;' and again: 'If you would have your business done, go; if not, send.' And again:

'He that by the plough would thrive, Himself must either hold or drive.'

And again: 'The eve of a master will do more work than both his hands: 'and again: 'Want of care does us more damage than want of knowledge: and again: Not to oversee workmen is to leave them your purse open.' Trusting too much to others' care is the ruin of many; for, as the almanac says: 'In the affairs of the world, men are saved not by faith, but by the want of it;' but a man's own care is profitable; for, saith poor Dick: 'Learning is to the studious, and riches to the careful, as well as power to the bold, and heaven to the virtuous.' And further: 'If you would have a faithful servant, and one that you like, serve yourself.' And again, he adviseth to circumspection and care, even in the smallest matters, because sometimes 'A. little neglect may breed great mischief;' adding: 'For want of a nail, the shoe was lost; for want of a shoe, the horse was lost; and for want of a horse, the rider was lost:' being overtaken and slain by the enemy, all for want of a little care about a horseshoe nail.

"So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, 'Keep his nose all his life to the grindstone, and die not worth a groat at last.' 'A fat kitchen makes a lean will,' as poor Richard says; and

'Many estates are spent in the getting; Since women for tea forsook spinning and knitting, And men for punch forsook hewing and splitting.'

"'If you would be wealthy,' says he, in another almanac, 'think of saving as well as of getting: the Indies have not made Spain rich, because her out-goes are greater than her in-comes.'

"Away, then, with your expensive follies, and you will not have so much cause to complain of hard times, heavy taxes, and chargeable families; for, as poor Dick says:

Women and wine, game and deceit, Make the wealth small, and the want great.*

"And further: 'What maintains one vice, would bring up two children.' You may think, perhaps, that a little tea, or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter; but remember what poor Richard says: 'Many a little makes a meikle;' and further: 'Beware of little expenses; a small leak will sink a great ship;' and again: 'Who dainties love, shall beggars prove;' and, moreover: 'Fools make feasts, and wise men eat them.'

"Here you are all got together at this sale of fineries and knickknacks. You call them goods; but if you do not take care, they will prove evils to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost; but

if you have no occasion for them, they must be dear to you. Remember what poor Richard says: 'Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.' again: 'At a great pennyworth, pause a while.' that perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says: 'Many have been ruined by buying good pennyworths.' poor Richard says: 'It is foolish to lay out money in a purchase of repentance;' and yet this folly is practised every day at auctions, for want of minding the almanac. 'Wise men,' as poor Dick says, 'learn by others' harms; fools, scarcely by their own; but Felix quem faciunt aliena pericula cautum.' Many a one, for the sake of finery on the back, has gone with a hungry belly, and half-starved his family: 'Silk and satins, scarlet and velvets,' as poor Richard says, 'put out the kitchen fire.' These are not the necessaries of life; they can scarcely be called the conveniences; and yet only because they look pretty, how many want to have them! The artificial wants of mankind thus become more numerous than the natural; and, as poor Dick says: 'For one poor person, there are a hundred indigent.' By these and other extravagances, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing; in which case it appears plainly 'A ploughman on his legs is higher than a gentleman on his knees,' as poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of; they think 'It is day, and will never be night;' that a little to be spent out of so much, is not worth minding: 'A child and a fool,' as poor Richard says, 'imagine twenty shillings and twenty years can never be spent; but always by taking out of the meal-tub, and never putting in, soon comes to the bottom; then, as poor Dick says: 'When the well is dry, they know the worth of water.'

But this they might have known before, if they had taken his advice: 'If you would know the value of money, go and try to borrow some; for he that goes a-borrowing goes a-sorrowing; and, indeed, so does he that lends to such people, when he goes to get it again.' Poor Dick further advises, and says:

'Fond pride of dress is sure a very curse: Ere fancy you consult, consult your purse.'

And again: 'Pride is as loud a beggar as want, and a great deal more saucy.' When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but poor Dick says: 'It is easier to suppress the first desire, than to satisfy all that follow it.' And it is as truly folly for the poor to ape the rich, as the frog to swell in order to equal the ox.

'Vessels large may venture more, But little boats should keep near shore.'

'Tis, however, a folly soon punished; for 'Pride that dines on vanity, sups on contempt,' as poor Richard says. And in another place: 'Pride breakfasted with plenty, dined with poverty, and supped with infamy.' And, after all, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, or ease pain; it makes no increase of merit in the person; it creates envy; it hastens misfortunes.

What is a butterfly? at best, He 's but a caterpillar drest; The gaudy fop 's his picture just,'

as poor Richard says.

"But what madness must it be to run in debt for these superfluities! We are offered by the terms of this sale six months' credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be

fine without it. But ah! think what you do when you run in debt. You give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor: you will be in fear when you speak to him; you will make poor, pitiful, sneaking excuses, and by degrees come to lose your veracity, and sink into base, downright lying; for, as poor Richard says: 'The second vice is lying; the first, is running into debt.' And again, to the same purpose: 'Lying rides upon debt's back; 'whereas a free-born Englishman ought not to be ashamed nor afraid to speak to any man living. But poverty often deprives a man of all spirit and virtue: 'It is hard for an empty bag to stand upright,' as poor Richard truly says. What would you think of that prince, or that government, who would issue an edict, forbidding you to dress like a gentleman or a gentlewoman, on pain of imprisonment or servitude? Would you not say, that you are free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority. at his pleasure, to deprive you of your liberty, by confining you in jail for life, or by selling you for a servant, if you should not be able to pay him. When you have got your bargain, you may perhaps think little of payment; but 'Creditors,' poor Richard tells us, 'have better memories than debtors:' and in another place he says: 'Creditors are a superstitious sect, great observers of set days and times.' The day comes round before you are aware, and the demand is made before you are prepared to satisfy it. Or if you bear your debt in mind, the term which at first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as his shoulders. 'Those have a short lent,' saith poor Richard, 'who owe money to be paid at Easter.' Then since, as he says, 'The borrower is a slave to the lender, and the debtor to the

creditor,' disdain the chain, preserve your freedom, and maintain your independency: be industrious and free; be frugal and free. At present, perhaps you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury; but

' For age and want save while you may, No morning sun lasts a whole day,'

as poor Richard says. Gain may be temporary and uncertain; but ever, while you live, expense is constant and certain; and 'It is easier to build two chimneys, than to keep one in fuel,' as poor Richard says. So, 'Rather go to bed supperless than rise in debt.'

'Get what you can, and what you get, hold,
'Tis the stone that will turn all your lead into gold,'

as poor Richard says. And when you have got the philosopher's stone, sure you will no longer complain of bad times or the difficulty of paying taxes!

"This doctrine, my friends, is reason and wisdom; but, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may be blasted without the blessing of Heaven: and therefore ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember Job suffered, and was afterwards prosperous.

"And now, to conclude: 'Experience keeps a dear school; but fools will learn in no other, and scarce in that; for it is true, we may give advice, but we cannot give conduct,' as poor Richard says. However, remember this: 'They that will not be counselled, cannot be helped,' as poor Richard says; and further, that 'If you will not hear reason, she will surely rap your knuckles.'"

'Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine, and immediately practised

the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly, notwithstanding all his cautions and their own fear of taxes. I found the good man had thoroughly studied my almanacs, and digested all I had dropped on those topics during the course of twenty-five years. The frequent mention he made of me must have tired every one else: but my vanity was wonderfully delighted with it, though I was conscious that not a tenth part of the wisdom was my own which he ascribed to me, but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and though I had first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.'



A COURSE OF READING.

I

T was at one time generally imagined that the pursuit of business was incompatible with literary tastes and acquirements. Trade was thought to indicate grovelling ideas. Attention to the duties of a profession was believed to chill the finer

feelings. With a more enlarged experience of mankind, we now know that elevation of mind is monopolised by no particular rank in society, and that professional labours, even of a humble kind, may be cheered by a habitual cultivation of the higher sentiments.

Destined to make your way in the world by your own exertions, you may derive considerable pleasure and advantage from a course of reading and study, over a series of years; the aim, as a general rule, being to make yourself a well-informed man—informed not only on the specialties of your profession, and certain small matters of local concern, but acquainted with the works of the best writers in the English and some other languages. As has been already stated, the mind will derive little benefit from desultory reading—snatches of newspapers, periodicals, novels, and the miscellaneous productions which ordinarily invite the notice of the idle and indifferent.

Persons of scholarly acquirements begin their course of reading by a perusal of ancient historians, including Herodotus, Thucydides, Diodorus Siculus, Pliny, Tacitus, and Cæsar; the works of these and other great writers being studied in the original. The young whom I address, however, are not expected to possess the high qualification of being able to read Greek and

Latin with the fluency of their own tongue, and I shall accordingly exclude any consideration of the ancient classics. Much may be done by a knowledge of English alone, more especially as there are now translations of the best Greek and Roman authors.

Wide and comprehensive, English literature extends over several centuries, embracing the works of historians, poets, theologians, philosophical inquirers, writers of fiction, and others; and you need hardly be told that, without a good knowledge of these various works, procured from actual perusal, the mind is necessarily deprived of a very important source of delight. Not to mention many works of lesser note, the following constitute materials for an improving course of reading.

In History, it is proper to begin with the records of ancient nations, a popular sketch of which is presented in the wellknown work of Rollin. For the history of ancient Greece, the works of Mitford and Gillies, long in common use, are now superseded by the voluminous production of Mr Grote, which is entitled to be called the greatest historical work of modern times, and ought to be read with profound attention. You next proceed to the history of Rome, in the following order: Niebuhr's History of Rome, Fergusson's History of the Roman Republic, and Gibbon's Decline and Fall of the Roman Empire -a great work, with some objectionable opinions against which you will guard, as pointed out in An Apology for Christianity, by Dr Watson, Bishop of Llandaff; though it might be preferable to peruse the late edition of Gibbon by Milman, who takes care to specify and challenge the writer's errors. By an attentive perusal of Gibbon's animated and perspicuous narrative, you will obtain clear notions on the origin of modern European nations, and some of their more remarkable institutions.

After these works, you may take up Hallam's History of the Middle Ages, Russell's History of Modern Europe, and Robertson's History of Charles V. Having so gained a general

view of continental history, you will proceed to the history of England and Scotland. Although defaced by some errors. more particularly those springing from party bias, the work of Hume is still the best history of England extant: additions to it have been made by Smollett and others. instructive as well as entertaining to compare Hume with Lingard, a recent writer. Lingard's History of England is generally more impartial than that of Hume; but, on the other hand, the writer, who is a Roman Catholic clergyman, palliates atrocities which ought not to be spoken of without horror. By way of hearing both sides, you should read Lingard. On some particular portions of English history, able works have been produced. I would refer you to Palgrave's or Turner's History of the Anglo-Saxons; Thierry's History of the Norman Conquest; Watson's Life of Philip II. (consort of Mary of England); Brodie's History of England from the Accession of Charles I. to the Restoration, a good corrective of Hume as regards the Stuarts; Bishop Burnett's History of his own Times; Godwin's History of the Commonwealth; and Clarendon's History of the Rebellion. Besides these works, you will peruse Mill's History of British India, 'one of those rare works destined to immortality: and Napier's History of the Peninsular War. throwing much valuable light on the progress of society, and changes of manners and customs, you should make yourself acquainted with the Pictorial History of England, one of Mr Charles Knight's meritorious publications; the latter volumes of which, now revised, bring the history of the country down to our own day. It should be added, that much amusing information is contained in Miss Strickland's Memoirs of the Queens of England. You may finish with the History of England, by Macaulay, a work to be studied more for its brilliant style of composition, than for any freshness or accuracy in its facts, and as yet only partially issued.

The history of Scotland, though much interwoven with

that of England, needs to be studied separately, and for this there are now ample materials. I may specify the well-known works of Robertson, Laing, and P. F. Tytler; the latter the most complete. The History of the Reformation in Scotland may be learned from M'Crie's Lives of Knox and Melville; some startling revelations respecting Queen Mary will be found in Mignet's memoirs of that unfortunate princess; and for an account of the Rebellion in 1745, under Charles Edward Stuart, you are referred to a volume on the subject by R. Chambers. Last of all, you should read Burton's History of Scotland, which embraces the period from the Revolution to about 1750, when the nation emerged from its political distractions, and settled down in a course of improvement and prosperity.

It would have been easy to swell the foregoing enumeration of works on English and Scottish history, and there might have been added several works of moment on civil, military, and ecclesiastical antiquities, valuable in illustrating the great events of past times. You may, however, imagine that a sufficiently heavy list of historical treatises has been given in the meanwhile, and perhaps a number of the works mentioned will be altogether beyond your reach; yet, with much fewer you should hardly rest satisfied, for, of all subjects in literature, the history of the country to which you belong deserves the most earnest attention, and is not to be learned by abridgments in popular miscellanies.

In conjunction with the above-mentioned books, there ought, if possible, to be associated a variety of works on modern continental history, more particularly that part of it bearing on the French Revolution. In this department, we place Alison's History of Europe, Thiers's History of the French Revolution, and Consulate, with Guizot's History of Civilisation—the latter a work of a philosophic character and eminently suggestive. As illustrative of the revival of learning in Europe, there should be added Roscoe's Life of Lorenzo de Medici, and Life and

Pontificate of Leo X.—two works which fill up the blank between Gibbon's Decline and Fall of the Roman Empire and Robertson's Charles V.

As regards works of a religious nature, the following can

As regards works of a religious nature, the following can be recommended as being of a wholesome tone: A'Kempis's Imitation of Christ; Abbott's Young Christian; Taylor's Holy Living and Dying, which is pre-eminently deserving of study; Dwight's Theology; the sermons of Tillotson, Massillon, and Blair; the Thoughts (*Pensées*) of Pascal; and Bunyan's Pilgrim's Progress. On the kindred subject of Natural Theology, read the well-known work of Paley, and the Bridgewater Treatises.

On the subject of Metaphysics, and philosophic investigation generally, there are numerous works of an ancient and modern date. The genuine scholar makes himself acquainted with the writings of Aristotle and Plato, through the original, or at all events by means of translations, before proceeding to modern inquiries. Not to go too profoundly at first into this perplexing subject, you will begin with Locke's Essay on the Human Understanding, and may then proceed to the works of Bacon. Mill's Logic, Smith's Theory of the Moral Sentiments, and the treatises of Reid. Brown. Stewart, and Hamilton-a constellation of Scottish metaphysical writers. Whatever be the extent of these studies, by no means omit Locke, whose writings, as is observed by Sir James Mackintosh, 'have diffused throughout the civilised world the love of civil liberty: the spirit of toleration and charity in religious differences; the disposition to reject what is obscure, fantastic, or hypothetical in speculation; to reduce verbal disputes to their proper value; to abandon problems which admit of no solution; to distrust whatever cannot be clearly expressed: to render theory the simple expression of facts; and to prefer those studies which most directly contribute to human happiness.' Need more be said in recommendation of Locke?

With writers on the human mind and its manifestations, we may connect that brilliant series of essayists, chiefly on subjects of moral concern, which distinguished the literature of the eighteenth century. Among these a leading place is assigned to Addison, Steele, and Johnson, with whom were associated many writers of lesser note. The perusal of the Spectator, Tatler, Guardian, Rambler, Idler, Mirror, &c., composing the British essayists, ought therefore to form part of your mental discipline. Every one is at least presumed to be acquainted with the fine writings of Addison, Steele, and Johnson—the latter possessing a highly moral tone. The Letters of Junius, though relating to the politics of a past age, should be read for their pointed and nervous composition.

Works on Natural Philosophy, Geology, and other scientific

Works on Natural Philosophy, Geology, and other scientific subjects, will form part of your course; nor will you omit treatises on social and political economy. As much of the business of the world is now identified with the principles of political economy, it is proper that you should, in particular, make yourself acquainted with the Wealth of Nations, by Adam Smith, a work forming the groundwork of the science of which it treats, and so perspicuous and persuasive, that you will not fail to imbibe the great principles of the writer.

In Biography, the number of books, alike instructive and entertaining, is incalculable. All that you can do is to make a selection, for the purpose of illustrating historical events and characters, as well as for bringing vividly before you the motives and actions of men who exerted a marked influence over society. You will, of course, read Plutarch—a collection of biographies of distinguished personages in ancient times. The lives of great soldiers—such as Louis XIV.; Marlborough; Clive, the conqueror of India; Washington, memorable in the wars of American independence; Napoleon and Wellington, both marvellous for their varied military and statesmanlike qualities—will not fail to be perused with deep interest.

Franklin's memoirs is one of the most amusing books that will attract your notice: and along with it. I would name the lives of Penn, Goldsmith, and Johnson. The Life of Dr Johnson, by James Boswell, is the most instructive and interesting biography ever written. 'We are not sure,' says the Edinburgh Review, 'that there is in the whole history of the human intellect so singular a phenomenon as this book.' Besides delineating the character and personal appearance of Johnson, and retailing his remarkable sayings on a multiplicity of subjects, the author presents so many anecdotes and sketches, illustrative of literary society in the latter part of the eighteenth century, that, by perusing Boswell, you will be introduced, as it were, to the company of some of the greatest authors, wits, and men of taste of a past age. The best edition of Boswell's Johnson is that edited by Croker, in ten small volumes. Among biographical works of a late date, eminently worthy of perusal are-Memoirs of Francis Horner, Lord Campbell's Lives of the Lords Chancellors and Chief-Justices, also Lord Brougham's Lives of Statesmen of the Reign of George III.

Knowledge, however useful, is not alone sufficient for storing the youthful mind. The imagination and finer feelings equally require culture, and on this account you will need to peruse with attention the works of poets and writers of prose fiction. The British poets form a long series, from Chaucer downwards—the greatest being Shakspeare, Milton, Dryden, Pope, Thomson, Goldsmith, Johnson, Cowper, Byron, and Scott; and we may add Tennyson and Longfellow—the latter an American poet. The works of these and others, as opportunity offers, might most agreeably intersperse your more serious reading to refined tastes is expected to be familiar. Among the novelists, Defoe, Fielding, Smollett, Scott, Bulwer, Dickens, and Thackeray take the first rank, and their productions will doubtless be

perused as a matter of ordinary amusement. I would only take leave to put you on your guard against the fatal error of squandering much valuable time in novel-reading, and, above all, in perusing the silly fictions of second and third rate writers, whose works now inundate every dwelling.

In our summary, no notice is taken of works in miscellaneous English literature, neither have we said anything of the works of eminent French, Italian, and German writers; all of which will naturally, as far as circumstances admit, take their place in your course of reading throughout a series of years. In whatever department of literature—prose or poetry, grave or lively composition—there can be no harm in attaching yourself to a particular book or author. Such attachments have marked the most distinguished individuals, and to a passing and properly directed fancy, you may perhaps have afterwards, like others, to ascribe your love of books.*

"Heaven lies about us in our infancy;" and it cannot be denied that the first perusal of Robinson Crusoe makes a part of the sweet illusion. The roar of the waters is in our ears; we start at the print of the foot in the sand, and hear the parrot repeat the well-known sounds of "Poor Robinson Crusoe!—who are you?—where do you come from, and where are you going?"—till the tears gush, and in recollection and feeling we become children again. Robinson Crusoe was a favourite book with Marmontel, Rousseau, Blair, Beattie, Dr Johnson, Chalmers, Scott, and Charles Lamb. Marmontel says: "Robinson Crusoe is the first book I ever read with exquisite pleasure, and I believe every boy in Europe will say the same thing." Rousseau says: "Robinson Crusoe is a most excellent treatise on natural education. It is the first book my Emilius shall read; his whole library shall long consist of this only, which shall preserve

[•] The observations which follow, occur in an article in Chambers's Edinburgh Journal, 1848.

an eminent rank to the very last. It shall be the text to which all our conversations on natural science are to serve only as a comment. It shall be a guide during our progress to maturity of judgment; and so long as our taste is not adulterated, the perusal of this book will afford us pleasure." Charles Lamb observes, that "The deep interest and familiar style of Robinson Crusoe render it delightful to all ranks and Sir Walter Scott remarks, that "There exists no work more generally read, or more universally admired, than Robinson Crusoe. It is difficult to say in what the charm consists by which persons of all classes and denominations are thus fascinated; yet the majority of readers will recollect it as among the first works which awakened and interested their youthful attention; and feel, even in advanced life, and in the maturity of their understanding, that there are still associated with Robinson Crusoe the sentiments peculiar to that period, when all is new, all glittering in prospect, and when those visions are most bright which the experience of after-life tends only to darken and destroy." Dr Johnson says: "Nobody ever laid down the book of Robinson Crusoe without wishing it longer." When John Clare, the Northamptonshire poet, had learned to read tolerably well, he borrowed this work from one of his companions, and he says that the perusal of it greatly increased his stock of knowledge and his desire of reading. A respectable alderman of Oxford, Mr Tawney, was so fascinated with it, that he used to read it through every year, and thought the whole of it as true as holy writ. Unfortunately for his pleasing delusion, a knowing friend at last told him it was no more than a fiction; that Robinson Crusoe was but a Scottish sailor, one Alexander Selkirk, whose plain story of his shipwreck on the island of Juan Fernandez had been embellished and worked up into the narrative he so much admired by an ingenious author. Daniel Defoe. "Your information." replied the alderman, "may be very correct, but I wish you had withheld it: for, in undeceiving me, you have deprived me of one of the greatest pleasures of my old age." How curious, considering this work's merits and popularity, is the fact, that when the author had completed it, nearly the whole of the publishing trade refused to purchase it; but at last a bookseller bought it, and cleared one thousand guineas by the sale of the printed copies. When we reflect on the thousands upon thousands of copies that have been sold, giving delight to as many people, we ask, where is the grateful reader of Robinson Crusoe that does not sigh to think of poor Daniel Defoe's pitiable state—pilloried. bankrupt, wearing away his life to pay his creditors in full, and dving in that laudable endeavour? Truly has it been said that. had every school-boy whose young imagination has been prompted by this famous work, and whose heart has learned to beat in the strange solitude there depicted, subscribed his halfpenny towards a fund for the author's family, left unprovided, they would have fared well: and where is the school-boy who would not have done so readily and gladly? 'The Pilgrim's Progress can boast an honourable list of admirers. Even Johnson-most pedantic of critics-all whose studies were desultory, and who hated, as he said, to read books through, made an exception in favour of the Pilgrim's Progress, one of the very few works which he wished were longer. In the remotest parts of Scotland, the Pilgrim's Progress is the delight of the peasantry. In every nursery it is a greater favourite than Jack the Giant-killer. Every reader knows the "straight and narrow path," as well as he knows a road he has traversed a hundred times. Thus has its author, John Bunyan,

giving a locality and a name to things which exist not, and making his own imaginations become the personal recollections of his reader. There is no other book on which we would so readily stake the fame of the old unpolluted English language—no book which shews so well how rich that language is in its

the tinker, wrought one of the highest miracles of genius-

own proper wealth, and how little it has been improved by all that it has borrowed. Upwards of sixty years ago, Cowper said that he dared not name John Bunyan in his verse for fear of moving a sneer. Perhaps our refined forefathers thought Lord Roscommon's Essay on Translated Verse, and the Duke of Buckingham's Essay on Poetry, infinitely superior to the simple allegory of the preaching tinker. In our own times, however, critics do not hesitate to declare, that, though England contained many clever authors during the latter half of the seventeenth century, there were only two that displayed great creative minds: one of these produced Paradise Lost, and the other the Pilgrim's Progress. We call the latter a creation. despite the fact of the author having been much indebted for hints to the Voyage of the Wandering Knight, showing the whole Course of Man's Life, a curious and now scarce book, written by John Cartheny, and dedicated to Sir Francis Drake. A vast improvement upon Cartheny's Voyage is Bunyan's Progress. Of the latter, Coleridge has justly observed, that "though composed in the lowest style of English, it is without slang or false grammar. If you were to polish it, you would at once destroy the reality of the vision; for works of imagination should be written in very plain language; the more purely imaginative they are, the more necessary it is to be plain. This wonderful work is one of the few which may be read over repeatedly at different times, and each time with a new and a different pleasure. I read it once as a theologian—and let me assure you, there is great theological acumen in the workonce with devotional feeling, and once as a poet. I would not have believed beforehand that Calvinism could be painted in such exquisitely delightful colours. I know of no book-the Bible being excepted, as above all comparison-which, according to my judgment and experience, I could so safely recommend as teaching and enforcing the whole saving truth, according to the mind that was in Christ Jesus, as the

Pilgrim's Progress. I am convinced that it is incomparably the best summary of evangelical Christianity ever produced by a writer not miraculously inspired." Benjamin Franklin says that it has been translated into almost all European languages, and that it is one of the books that have had the widest diffusion.

'Sidney's Arcadia, than which no prose fiction contains more apophthegmatic wisdom, was a favourite with Shakspeare, Milton, Waller, Temple, Cowper, and Hayley. The last was so fond of it, that, when a boy, and ill of the small-pox, he had it read to him by his mother at his request. Shakspeare had two other acknowledged favourites besides the Arcadia: one of these was a collection of novels entitled Painter's Palace of Pleasure, and the other the works of Spenser, his fondness for which he has thus recorded in one of his Sonnets:

"Douland to thee is dear, whose heavenly touch Upon the lute doth ravish human sense; Spenser to me, whose deep conceit is such As, passing all conceit, needs no defence."

A great favourite with Johnson, when very young, was Martin's Description of the Western Isles of Scotland (1708), and it was the perusal of that work that induced him to project his own celebrated Tour. Three other favourite books of his were Izaak Walton's Life of Dr Donne, Lady Mary Wortley Montagu's Letters, and Crantz's History of Greenland (1767). According to Boswell's account, Johnson said her ladyship's letters were the only work he had ever read through from choice in his whole life. Johnson himself declares that very few books had ever affected him so deeply as Crantz's work on Greenland, notwithstanding its quaint and rugged style. He avers, that the reader who does not relish the first part of that work is no philosopher, and he who does not enjoy the second part is no Christian.

'The History of the Valiant Knight, Tirant le Blanc, was a great favourite with Cervantes. The History of Parismus and Parismenes was an early favourite with Gifford, the famous critic. This ancient romance, and the Seven Champions of Christendom, were the two first books read by Thomas Holcroft, the author of Hugh Trevor, and of many other well-known works in light literature. The Whole Duty of Man and the Pilgrim's Progress were also among his favourites.

'Benjamin Franklin says that Plutarch's Lives, Defoe's Essay on Projects, and a book entitled Essays to do Good, were his three favourite books, and those from which he derived the most advantage. Speaking of the last, he states: "When I was a boy, I met with this book, which was written, I think, by the father of Dr Mather of Boston. It gave me such a turn of thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than any other kind of reputation; and if I have been a useful citizen, the public owes the advantage of it to that book." Franklin, again, has been the favourite of many young persons, who have had to thank his sagacious pages and his maxims of industry and economy for their future success in life. It is beautiful thus to see wisdom become traditionary. "When at school," writes Dr Alexander Murray, the celebrated orientalist. "I read Paradise Lost, which from that time has influenced and inflamed my imagination. I cannot describe the ardour or various feelings with which I perused, studied, and admired that first-rate work." The Bibliotheca, by Phocius (1653), a valuable collection of extracts from two hundred and eighty ancient authors, the greater number of whose writings have been lost, was a favourite with Gibbon, the historian. Another of his favourites was of much more portly dimensions. the Memoirs of the Academy of Inscriptions, comprising fifty quarto volumes. "I cannot forget the joy," he says, "with which I first exchanged a twenty-pound bank-note for the first

twenty volumes of these Memoirs; nor would it have been easy, by any other expenditure of the same sum, to procure so large a fund of rational amusement." Ossian was the favourite of two men who certainly appear very different in all other respects—Napoleon and Dr Parr. The latter says: "I read Ossian when a boy, and was enamoured with it. When at college, I again read Ossian with increased delight. I now, although convinced of the imposture, find pleasure in reading Macpherson." Hudibras was a great favourite with Dr Blair, author of the celebrated Sermons. He used to read it through once every year.

'Chaucer's favourite was Aristotle and his Philosophie. Horace was the favourite of the Abbé Barthelemy, who was seized with death while reading his immortal page. The late Captain Morris, well known as a sprightly versifier, thus alludes to his own constant attachment to this excellent Roman poet:

> "In childhood I prattled about him, In youth he was ever my charm, In manhood I ne'er stirred without him, In age he lies under my arm."

But the Abbé Barthelemy and Captain Morris are far outdone in their love for Horace by a less known individual—namely, Mr John Underwood of Whittlesea, in Cambridgeshire. This eccentric person died on the 4th of May 1778, and was, according to his request, followed to his grave by six gentlemen, who, having arranged themselves round his green painted coffin, wherein his body reposed, dressed as in life, sung the last stanza of the twentieth ode in the second book of his beloved Horace, the tolling of the bell having been forbidden in his will. Under his head was placed Sanadon's Horace, at his feet Bentley's Milton, in his right hand a small Greek Testament, in his left hand a small edition of Horace, with this inscription: "Musarum Amicus. J. U." After the ceremony, the six

gentlemen returned to his house, where his sister had provided a cold supper; and, on the removal of the cloth, they sang the thirty-first ode of the first book of Horace, drank a cheerful glass, and retired about eight. Mr Underwood left nearly six thousand pounds to his sister, on condition of her observing the requests in his will; he also ordered her to present each of the gentlemen with ten guineas, and desired they would not come to his grave in black clothes. The will ends thus: "Which done, I would have them take a cheerful glass, and think no more of John Underwood."

'Bossuet's reply to a person who found him preparing one of his famous orations, with the works of Homer open on his table, is finely characteristic of the lofty and magnificent genius of the man: "I always have Homer beside me when I compose my sermons; for I love to light my lamp at the sun." When Mickle, the translator of the Lusiad, was a boy of fifteen at the High School of Edinburgh, Homer and Virgil were the two favourite companions of his leisure hours. The poet Waller died repeating some lines of his favourite, Virgil. This was also the favourite classic poet of Charles James Fox and of David Hume. We are told by Lord Holland, that during Fox's retirement, his fondness for poetry, which neither pleasure nor business had ever extinguished, revived with an extraordinary ardour, which preserved him from ever experiencing the tedium of a vacant day, during the interval between his active attendance in parliament and the undertaking of his history. His letters abound with complaints of interruptions arising from politics, while he speaks with delight and complacency of whole days devoted to Virgil and Euripides. Shelley's most favourite authors were the Greek dramatists. especially Sophocles, whose works not only accompanied him in his rambles, but were taken by him to bed. The works of Dante, Tasso, Petrarch, Calderon, and of poor Keats, were also his especial favourites. When he was drowned, he had a volume

of Keats's poems under his waistcoat, next his heart. Pope's favourite, when a youth, was Ogilby's poetical translation of Homer, which kindled his imagination; but his love for the book proved fickle when he reached manhood, for, in the preface to his own translation of the Iliad, he pronounced Ogilby's poetry to be "too mean for criticism." Cowley and Mickle had their tastes for poetry first awakened by reading Spenser's Faëry Queen. Mickle was only thirteen years of age at that time: but he was so struck with the beauties of the work, that he was tempted to try to imitate its style and manner. James Hogg, the Ettrick Shepherd, had three great favourites among the books which he had first met with: these were the Life of Sir William Wallace, Allan Ramsay's Gentle Shepherd, and Burnet's Theory of Comets. The last of these produced, as he relates, a wonderful effect on his boyish imagination; set him pondering all the day on the grand millennium, and dreaming all night "of a new heaven and a new earth, the stars in horror, and the world in flames!" Yet at this time he could read only imperfectly, and in writing knew not how to form some of the letters of the alphabet. The earliest favourites of Burns were the same Life of Wallace (Hamilton's paraphrase of Blind Harry), and a Life of Hannibal. "Hannibal," says he, "gave my young ideas such a turn, that I used to strut in raptures up and down after the recruiting drum and bagpipe, and wish myself tall enough to be a soldier; while the story of Wallace poured a Scottish prejudice into my veins, which will boil along there till the floodgates of life shut in eternal rest." Shakspeare has been the favourite of far too many to be specified; but the enthusiasm of one humble admirer, Joseph Blacket, the shoemaker-poet, is too interesting to be passed over. In his twelfth year, Blacket witnessed Kemble's performance of Richard III. Before this, he had neither read nor beheld a play; but thenceforth Shakspeare was his favourite author. "I robbed the pillow of its due," says he, "and in the summer season, would

read till the sun had far retired, then wait with anxious expectation for his earliest gleam, to discover to my enraptured fancy the sublime beauties of that great master." In consequence of this close study of Shakspeare, a dramatic tone, observes his biographer, "pervaded the whole mass of his papers. I have traced it on bills, receipts, backs of letters, shoe-patterns, slips of paper-hangings, grocery wrappers, magazine covers, battalion orders for the volunteer corps of St Pancras, wherein he served, and on various other scraps, on which his ink could scarcely be made to retain the impression of his thoughts; yet most of them crowded on both sides, and much interlined."

'Willoughby's Ornithology was the favourite book of Pennant when a youth, and from its perusal he first derived his propensity for natural history. The Confessions of Rousseau was the favourite book of Hazlitt, who has related the intense delight he derived at an early age from its perusal. The favourite with Dr Shaw, the celebrated traveller, was Maier's Merry Philosopher, or Thoughts on Jesting, which he so highly admired, that, for fear of losing it, he kept more than one copy. Swift's Tale of a Tub was the favourite of Cobbett, who gives the following account of his first meeting with it: "When a poor boy of eleven years old, with threepence in my pocket for my whole fortune, I was trudging through Richmond, in my blue smockfrock, and with red garters tied outside under my knees, when I perceived in a bookseller's window a little book labelled. 'Tale of a Tub, price threepence.' Its odd title excited my curiosity. If I spent my threepence on it, I could have no supper. Still, in I went, and bought the little book, which I was so impatient to examine, that I got over into a field at the upper corner of Kew Gardens, and sat down to read on the shady side of a haystack. The book was so different from anything I had read before—it was something so new to my mind, that though I could not at all understand some of it, it delighted me beyond measure, and it produced what I have always considered a sort

of birth of intellect. I read on till it was dark, without any thought of supper or bed. When I could see no longer, I put it into my pocket, and fell asleep by the side of the stack, till the birds in Kew Gardens awaked me in the morning, and then I started off, still reading my little book. The gardener at Kew, where I got employment, lent me some books on gardening; but I could not relish them after the Tale of a Tub, which I carried about with me wherever I went, till, when about twenty years old, I lost it in a box that fell overboard in the Bay of Fundy."

'Robert Bloomfield's favourite was Thomson's Seasons. never heard him give so much praise to any book as to that," says his brother George. It was also an early favourite of poor John Clare. He was thirteen years old when another boy shewed him the Seasons. He was in the fields at the time, and this circumstance must have tended much to his enjoyment of a poem so beautifully descriptive of nature and rusticity. It called forth all the passion of Clare's poetic soul. As soon as he had saved a shilling, he repaired to Stamford to buy a copy of it for himself, but he reached the place at so early an hour, that he had to wait some time till the shops were open. It was a fine spring morning, and after he had made his purchase, he was returning through the beautiful scenery of Burghley Park. when he composed his own first piece of poetry. The Rev. Dr Dibdin, the prince of modern bibliographers, has confessed a strong attachment to the works of Thomson, in which, he tells us, he has enjoyed many quiet readings while seated in the deepening glooms of Bagley Wood, or near the magnificent expanse of water at Blenheim. His favourite portion of the Seasons was the description of Spring; but he loved more than all, Thomson's Castle of Indolence, which he calls one of the most enchanting and instructive poems in our language. although it has not vet acquired that reputation which it

'The favourite book of the celebrated Bishop Newton was

Halvburton's Natural Religion Insufficient (1714), speaking of which, he expresses himself thus forcibly: "I set so high a value upon this book, that, unless I could replace it with another, I know not if I would part with it for its weight in gold." Archbishop Usher's favourite was Sleidanus's Introduction to the History of the Four Monarchies, which, he says, first gave him a taste for the study of history, in which he afterwards so much excelled. Cardinal Duprat was so fond of the works of Rabelais, that he continually carried them about with him. Cardinal Jean du Bellav was, perhaps, even a greater admirer of them, for he refused a learned man of the day a seat at his table, because he had not read Rabelais' singular narrative, entitled The Pleasant History of the Giant Gargantua, which the cardinal emphatically called "the book." Barclay's Argenis (1630), was a very favourite book with Cardinal Richelieu, who derived many of his poetical maxims from it. It was also a great favourite with the poet Cowper, who declared that it was the most amusing romance ever written, and the style such as would not dishonour Tacitus himself.

'Lord Byron's greatest favourites were Burton's Anatomy of Melancholy, D'Israeli's Illustrations of the Literary Character, and Scott's novels. The first work, he says, contains more solid information than any twenty other works ever compiled in the English language; the second, he says, he read perhaps oftener than any, and that it had often been to him a consolation and a pleasure, which we can readily conceive from his lordship's notes in one of the late editions of it; of the last named, Scott's novels, he tells us: "I never travel without them; they are a perfect library in themselves, a perfect literary treasure; I could read them once a year with new pleasure." Every classic student has heard of Alexander the Great's fondness for Homer's Iliad, which he used to place under his pillow, along with his sword; but less known is Antoninus Caracalla's noble display of grateful bibliomania.

This emperor was so delighted with Oppian's excellent Greek poems on hunting and fishing, that he recalled Agesilaus, Oppian's father, from banishment, and gave the author himself a piece of gold for every verse. Henry VIII.'s favourite book was a Latin commentary by Vives upon Augustine's treatise De Civitate Dei, which displays an extensive acquaintance with ancient philosophy. It was published in 1536, and dedicated to the English monarch, who was so pleased with it. that he invited Vives to his court, and appointed him preceptor to his daughter Mary. Anne Boleyn's favourite book was Tyndale's Parable of the Wicked Mammon (1536), which work is said to have been the means of inducing the king to listen favourably to the tenets of the reformers. Queen Elizabeth was so pleased with Dr Thomas Wylson's English version of Demosthenes' Orations, published in 1570, that she rewarded the translator with great promotion and offices. A favourite work of the Empress Catherine of Russia was the Death of Abel, and in testimony of her admiration of it, she presented a gold medal to its celebrated author, Solomon Gesner. Charles I.'s favourite author was the immortal Shakspeare, one who can please all tastes, though some more than others. Twelfth Night was the play his majesty admired most of all, and he changed its title from that to Malvolio. He has been censured by Milton for reading "one whom we well know was the closet companion of his solitudes, William Shakspeare;" so far will party prejudice and jealousy carry the wisest men, even against their own practice and opinions!'

We may appropriately conclude with the lines of Sir Henry Wotton on the character of a happy life:

' How happy is he born and taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are, Whose soul is still prepared for death, Untied unto the worldly care Of public fame, or private breath;

Who envies none that chance doth raise, Or vice; who never understood How deepest wounds are given by praise; Nor rules of state, but rules of good;

Who hath his life from rumours freed, Whose conscience is his strong retreat; Whose state can neither flatterers feed, Nor ruin make oppressors great;

Who God doth late and early pray, More of his grace than gifts to lend; And entertains the harmless day With a religious book or friend;

This man is freed from servile bands Of hope to rise, or fear to fall; Lord of himself, though not of lands; And having nothing, yet hath all.'

THE END.

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